

Woroni

THE PAPER OF THE ANU STUDENTS' ASSOCIATION
VOLUME 33 NUMBER 5, 22 APRIL 1981

HIGHER EDUCATION SUPPLEMENT

FEES OFFICE →



STUDENTS 1984 ?



EDITORIAL

Fee, Fees, Please, NO FEES. The proposed introduction of fees is without doubt one of the most important issues faced by students at the present time. There can be no doubt that the introduction of fees would have wide-spread ramifications throughout the University and on those who, or intend to, study or work here.

The level of skills within the community is one of Australia's most important natural resources. There can be no progress without the knowledge to implement it.

WORONI gives you the opportunity to put your views in print. It is sent to all members of the University Council and to several Federal politicians. It forms part of the information bridge between you, the student, and the decision-maker. Make sure that the government is aware of your feelings on the matter. Write to us so that it may learn.

You may have seen a copy of a form letter, produced by the Australian Union of Students, addressed to the Federal Minister for Education objecting to the introduction of fees. No doubt the Government is aware of the existence of this letter and may reconsider its decision if enough students see fit to fill one in and put it in one of the deposit boxes located around the campus. The failure of a sufficiently large number of students to complete the form (and put it in the box) could be interpreted by the Government as support for the introduction of fees.

MAKE SURE THAT THE GOVERNMENT KNOWS HOW YOU FEEL BY YOUR ACTION.

Due to the number of letters we are receiving, and expect to receive, we would appreciate it if all letters could be less than 200 words long. We cannot guarantee that letters of 900 words will be published if you do not see us in advance. This is an attempt to let as many students as possible air their opinions in the limited space available in any single edition of WORONI.

We recently received an article which, to quote it is written by the "Lash", a pseudonym for an author who owes no favours and has no friends. The article boils down to an attempted character assassination of several leading political figures on campus. Given the highly controversial nature of this article we are loathe to publish it unless the author comes forward and indicates a preparedness to put his name to it (it was submitted anonymously). At the very least we would like somebody to take to court with us.

Editors: Liga Vasils
Rohan Greenland
Larry Anderson
Robert Patch

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A.N.U. Students' Association

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AUSTRALIAN STUDENT CHRISTIAN MOVEMENT (ANU) STUDIES ON

SEXUALITY, FEMINISM and THE CHURCH

VENUE: John XXIII College, Tutorial Rm,
near Room A 201.

TIME: 7.30pm
MONDAY 11th MAY
MONDAY, 25th MAY
MONDAY 8th JUNE

FOR MORE DETAILS CONTACT:
JOHN BALL, 47 8868.

Three Concerts of CAPELLA CORELLI

Presented by the Arts Council of Australia, ACT
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Two concerts of French and German Baroque music

Saturday 25th April: Guest artist from
Switzerland, Sharyn Rubin - viola da gamba.

Saturday 25th July: Guest artist Gregory Dinkmans -
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One concert on all Italian programme

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AT UNIVERSITY HOUSE

Purchase all three tickets for \$17.50 (save \$5)
Tickets available from Canberra Theatre Centre,
the Arts Council and at the door.

All concerts begin at 8.15pm.



PAT SORBY

Friends, relatives, famuli, acquaintances, proteges,
admirers (lovers?), compatriots, soul mates, fiefs

of

PATRICIA SORBY

are invited, implored, begged, commanded
to attend a
dinner, ceilidh, gaudy, do, muu-muu, luau, nosh-up

at BRUCE HALL

on FRIDAY 29th MAY PLEASE NOTE!

7.00 for 7.30pm

DINNER - Students \$6.00 each
Others \$14.00 each.

Members of the above species attending and those
unable to attend are asked to subscribe, donate, proffer,
tender, imburse, make available, specie, currency, money
for a gift, momento, presentation.

Diana Riddell 49 2212 or Colin Plowman 49 2690.
will be pleased to take your money.

URGENT URGENT URGENT

Approximately 300 Aboriginal people are
coming to Canberra for the WORLD COUNCIL
OF INDIGENOUS PEOPLES THIRD
GENERAL ASSEMBLY to be held during the
period 25 April to 2 May, 1981.

ACCOMMODATION is urgently required for
these people. If you can help please contact
Jenny Tebbutt on 487916; or Peter Flint on
488531.

ROUGE BENEFIT DANCE

April 25th

7.30pm, A.N.U. Refectory

\$3 Concession \$5 Others.

Wimmin Only

SALVATION JANE
&
MISFITS (EX-NUROTICS)

YOUR BRILLIANT CAREER ? ? ?

"I don't know what I want to do when I finish my
degree."

This is a typical opener from students in their
last year of studies when they visit us at the Careers
& Appointments Service.

If these words echo your feelings about the
future you should enrol for our two-day workshop
on

27th & 28th April

(first week of May holidays)

where like-minded people will be participating in a
number of discussions and exercises to help them
evaluate their abilities, inclinations and values in
relation to the job market for graduates.

Students from any year of studies are welcome.
Don't forget that if you are on a course which leads in
a direction that no longer appeals to you, this workshop
may be particularly helpful.

Leaders are Bronwyn Duncan and Margaret Evans.
Enrol at: Careers & Appointments Service (49 3593)
or Counselling Centre (49 2442)



2XX SCIENCE PROGRAM

The Science Program on 2XX looks at a wide range
of issues - astronomy, genetic engineering, are
dolphins "intelligent"? , the end of the world . . . etc.

2XX needs more people to help produce this program.
Do you have "qualifications" or work experience in
some area of science? Do you have any experience in
radio (or you're willing to learn)? If you're interested -

- i) listen to the Science Program Mon.9.00pm
repeated 10.00 am
- ii) contact Jim Anderson at 2XX.



FEEES TERRORISM



In early March I received the following note from David Ritchie, President of the C.C.A.E. Students' Association:

"A recommendation for the re-introduction of tertiary tuition fees was on Malcolm Fraser's desk in the last days of February. The proposal is for a fee of around \$1,000, with some courses (like Medicine and Law) costing more.

The document postulates that the policies of successive governments in the 1970s have failed to provide greater access to tertiary education for children of low income and blue collar families. In the document's opinion, the only people who have benefited from those policies have been married women (whose husband's can, of course, support them anyway!).

The recommendation fails to recognise that it is the Fraser Government's economic and student financing policies and its draconian restriction of access to TEAS which have been the greatest inhibitor of access to education.

The document does recognise that there are "some genuinely disadvantaged students" and recommends a compensatory rise in the level of TEAS. This obviously assumes that all disadvantaged people actually get TEAS. The fact that only around 13% of students receive the full allowance is ignored.

The proposal is particularly frightening when it follows a statement from Fraser, during a recent interview in

Western Australia, that he supports the re-introduction of fees as soon as is possible.

Further evidence that the re-introduction of fees may be imminent is the fact that the Tertiary Education Commission's draft policy document for the next triennium is known to have been completed but forward copies have not been sent to people in the education field. The only reason that this could have occurred is that a major area of policy is about to be reviewed.

A notable consideration missing from the document is the effect that such a move would have on the dole queue if half the students in Australia are forced out of education by a \$1,000 tuition fee."

This was indeed alarming news. Although many of us, for some time, had suspected that moves towards fees might occur we had thought the assurance that the Minister for Education had given a few days prior to the last election would stand, at least for 12 months.

Subsequent to receiving this note I contacted a few 'in the know' journalists who were as surprised as we were. All of them had no knowledge at all, so further information was difficult to obtain.

A week or so later I received a report from a person in the Department of Prime Minister and Cabinet. She confirmed that the original note (received from an impeccable Liberal Party source) was correct.

A week after this report I received another report from a public servant in the Department of Finance, which gave a degree of definitiveness to earlier reports; i.e., that tuition fees were no longer possible but were likely for 1982. This person based their information on documents they had seen.

During this time the Labor spokesperson on Education asked the following question of Minister Fife:

MR DAWKINS: I remind the Minister for Education of the assurance he gave just prior to the last election that the Government did not intend to reintroduce tertiary education fees. Does that assurance still stand? If it does not, can the Minister say what effect the reintroduction of fees would have on the access to tertiary education of people from ordinary families in Australia?

and Fife responded as follows: MR FIFE - matters of funding for education are reviewed annually. They have been reviewed in every year that this Government has been in office, and they were reviewed in every year

that the previous Government was in office. There has been no change in arrangements.

The failure of Fife to give the same assurance that he gave during the election campaign was patent, and he does imply in this answer that the Government is considering tuition fees for 1982. In response to this John Dawkins issued the following press release:

"The failure of the Education Minister, Mr Fife, to repeat his pre-election assurance not to re-introduce tertiary fees is the clearest indication yet that fees will be back for 1982.

On 8th October 1980 Mr Fife said in a prepared statement "There continues to be speculation about Government plans to re-introduce fees for tertiary education. I have given an assurance publicly and I repeat that assurance, that no proposals are being considered by the Government for the possible re-introduction of tertiary fees."

Today's statement suggests the latest piece of election back-sliding by this government. Mr Fife says that the question of fees is a matter for annual consideration. Apparently this undertaking is like failed liberal politicians - subject to regular re-cycling. The Prime Minister indicated recently in Perth and Adelaide during the By-election campaign that he favoured the re-introduction of fees. Since then he has received a report recommending that fees be introduced in 1982 at a level of \$2,000 for Medicine and Law and \$1,000 for all other under-graduate courses. It has taken just six years for the progressive action of the Labor Government to abolish fees to be turned on its head by a Government intent on reserving universities and TAEs for the children of the rich.

While it is true that the abolition of fees did not on its own greatly improve access to tertiary education, their re-imposition can do nothing but make it even more difficult for students from average families, as well as many mature age students, to commence or continue tertiary education.

John Dawkins
Shadow Minister for Education
25th March 1981."

Excepting for our Local commercial T.V. station: CTC 7, local media coverage has been poor, CTC 7 has been willing to publicise the issue. As far as I am aware, nothing has been mentioned in the Canberra Times, radio stations and the local ABC television station. Some Western Australian papers have covered those reports, so too has the National Times and the Sunday Telegraph.

After the Dawkins press release was received by yours truly I sent a telegram to Fife asking him to clarify the situation, so as to prevent continued anxiety amongst students. The following is Fife's response that I received a few days later:

The President
ANU Students Association
ANU

Acknowledge receipt of your telegram regarding possible reintroduction of tertiary tuition fees stop I am unable to add to my remarks in the House of

Representatives on 25 March 1981 when I said that matters of funding for education are reviewed annually stop they have been reviewed in every year that this government has been in office and they were reviewed in every year that the previous government was in office stop there has been no change in these arrangements stop.

Wal Fife Federal Minister for Education."

Fife's response both in the Parliament and in this telegram is simply ludicrous. What are he and Fraser trying to hide? Why won't they stand by their assurance they gave in the election campaign?

In the absence of a firm assurance from the government we need to begin campaigning whilst those people in the big white place make up their minds. All of us must be prepared to act, and act quickly. There is not time to be lost in a matter as important as this. Make sure that you obtain a copy of the letter from students to Fife. Make your views known before it is too late.

Just before the very well-attended rally in Union Court (Wednesday 15th April - one of the best rallies on this campus for many years) I was informed that the matter of tuition fees has already been referred to the Parliamentary draftsperson (the people who draft legislation for the government).

Ensure that the interests are looked after - start campaigning now!!

Jeffrey Dalton.





WORONI

Dear Rupert, Kerry, etc.,

Well this week has not been a complete writeoff. One constructive (?) thing to come out of it was my discovery of the reasons why the Woroni Collective (?) ran for office. The opportunities to air their persecution complexes being severely repressed in earlier life, they found the only way to get an ear for their grievances was to monopolise an entire newspaper for the purpose. Hence the crucifixion of Woroni.

Perhaps if they had campaigned on this pathetic - but honest - ground I would not feel so sick now at the way they are blatantly abusing their positions. Last week's editorial spoke of a "mandate for reform" - "a mandate for reaction" would seem a far more appropriate description of their position. Reform has never before been equated with so-called objectivity and indifference - again, more appropriately a right-wing facade to disguise the real, reactionary nature of the so-called collective. The vision the Woroni editors have of themselves as the 1972-75 Labor Government with swords drawn, flags flying and eyes glowing for reform is slightly exaggerated, I think. The real position is more of standing in a corner sniggering at all constructive programmes operating on campus - e.g. the S.A., Wimmin on Campus, the Education Collective, the Left Group, the Men's Group, Woroni itself, and the larger world such as feminists, socialists, the B.R.G. Collective and assorted others; and campaigning seditiously to undermine them.

The third last paragraph of the editorial (Woroni Vol.33) was not only not unbiased but deliberately misleading and fallacious. The motions raised at the S.A. meeting on Wednesday were not concerned with censorship of Woroni but with S.A. policy. The issue of the publication of Pro-Life Articles in Woroni had already been resolved, and the decision to allow their printing made, BEFORE THE MEETING. The Woroni editors were thereby also directly involved in the propagation of confusion by the Right, among the general student populace about the motion at issue. Rumours had been circulated that the editors of Woroni were to be sacked and that the Left was going to gag the publication of any anti-Left material - against the wishes of the eds. This is SHIT.

As I said before, what was involved was S.A. policy. We now have an official S.A. policy that is anti-abortion and thereby anti-wimmin i.e. SEXIST - all thanks to the confusion, which ensured terrified students voting against what they thought was a Left wing coup to censor Woroni. This new policy is enough to make any university or university student die of shame. I will not comment on the meeting itself - as there will be enough furore about it. (However, it was interesting to watch Garry Humphries ventriloquist act - he ran the Right Wing show without moving his lips).

What I will do is congratulate the eds. on a reactionary job well done. Your J.A. skills were put to efficient, destructive effect in the editorial. A masterly piece of propaganda - paint a picture of personal persecution by the nasty Lefties and outline (vaguely) their guerrilla tactics to destroy your 'free speech' (the right to oppress through bigotry) policy and then slip in a hint about an underhand Left move to destroy it at an S.A. meeting. Thereby getting people to vote for your reactionary motion (a seriously unobjective stance, that one eh?) without realizing. Good one Vegie.

Yours in nausea
Donna White.

ABORTION

Dear Editor,

Throughout their sanctimonious posturing, the pro-lifers appear to have ignored an irrefutable argument for safe, free, legal abortion - until women are given total, safe control of their reproductive capacities, illegal abortions will never stop.

Thousands of women over hundreds of years have tried to rid themselves of unwanted pregnancies, by many dangerous means. The fortunate ones lived. But women denied safe abortion, as thousands of unfortunate women have demonstrated, have continued to swallow poisons, introduce sharp objects into the uterus, throw their pregnant bodies down stairways . . . and they have continued to die. It is not sufficient burden that some women are too poor or too uneducated to avail themselves of contraception - all women have to bear the burden of inadequate and often dangerous contraception (now spermicides too, have been shown to produce birth deformities and sometimes cancer), created by men with the comfort of male sexuality in mind. And women bear the burden of societal blame if contraception fails them, or if they choose not to use it because of the health risk, or if they are raped. Pregnancy, wanted or unwanted, is always the woman's problem. And why she should have to bow down to 'respectability' by bearing an unwanted child is beyond me, as is the reason she should be denied a safe abortion, when that unwanted pregnancy is probably the result of the failure of 'respectable' society to provide safe, free contraception, and a caring attitude toward women's biology.

Let us not forget the class question, either - when abortion is illegal, working class women either bear the unwanted child, or endure cheap, painful backyard jobs, or try to miscarry by themselves, while upper middle class and upper class women search out safe and expensive abortions from discreet, 'respectable' doctors.

So there is the picture of illegal abortion - underprivileged and privileged women still trying, at any cost, to rid themselves of unwanted pregnancies. And the underprivileged women often pay by horrendous, self-induced death.

Pro-lifers can harp endlessly about the evils of abortion, but while they lobby to make it illegal, they lobby

to make it barbarically exclusive. If you're feeling self-righteous because you fight for the rights of the unborn child, think for a moment of the women who perhaps right now are dragging coat-hangers through their wombs to try to get rid of an unwanted pregnancy. Women will never stop trying to abort pregnancies forced upon them, regardless of your heartfelt moral convictions, and you force agony, injury and self-hatred upon them with your unthinking attitude. Women don't have abortions for fun, you know - and they don't need or want punishment. We need safe, legal, and free abortion services.

Diane Cook
W.O.C.

Dear RSA,

The ANU Student's Association has affirmed a policy which would prevent the publication of articles in "Woroni" which the SA deems to be sexist and/or racist etc. Regardless of their motives, with which I sympathise, this is a very dangerous precedent. It is an unconscionable breach of academic freedom. Such a policy is unavoidably an invitation

to abuse by authoritarians of ALL persuasions.

The fundamental problem is the SA's establishment of "Woroni" as a monopoly purporting to represent student opinion. In effect, SA policy makes "Woroni" a proprietary "house organ" which expropriates money from all students but does not permit all views to be published.

The ultimate solution is the abolition of the SA's monopoly control over student publications. Failing that, a policy of permitting the publication of any material MUST be implemented. The RSA should take a principled stand against monopolistic censorship regardless of the professed ideals of the censors.

Sincerely,
HOWARD R. OLSON

ANTI-ABORTION

Dear Eds,

I wish to comment on a few letters in "Woroni" (volume 33, number 3) on abortion.

Sandy Tiffin suggested that Dr Nathanson, after having been involved as a doctor in 75,000 abortions and extorted money from women, can well afford the luxury of guilt feelings and that his tears are crocodile tears. This is nonsense. If Ms Tiffin had attended Dr Nathanson's talk in Canberra, she would have seen for herself that Nathanson is obviously sincere. If he is so corrupt, why is he bothering to lecture now in various countries? Why isn't he relaxing in a mansion in California? Instead he is exerting himself - and courting unpopularity in doing so. When a person embarks on a course of action which involves difficulties, and no financial gain, then his/her sincerity is vouched for. This explains (in answer to Leisa Simmons) why we can be sure that Nathanson, although he fabricated lies as a rich abortionist, is not fabricating lies now as a pro-lifer. Nathanson, by the way, did not have the experience of having an abortion himself, as he is a man. But many women have undergone abortions and subsequently converted to become pro-lifers.

Ms Tiffin accuses pro-lifers of regarding foetuses as more important than women. This is ridiculous. Pro-lifers believe that since the foetus and the woman are human, both have equal rights. However, each person has a variety of rights, and some rights are unequal to others. The right to life is far more basic and important than the right to be economically prosperous, or carefree, or well-liked. A woman and a foetus have the same right to life. But is it false to put a woman's right to economic prosperity or popularity above the foetus' right to life. Hence abortion is unjustifiable. The right to life comes first. Yes, I know that raped women are treated unfairly by society. But one injustice is not answered by committing another. And, as I've said, pro-lifers have set up Pregnancy Support to help women in need.

Sandy Tiffin says that "the Judea-Christian religions are founded on a hatred and fear of wimmin". Has she never read her Bible? St Paul preaches equality of all when he says, "In Christ there is neither Jew nor Greek, slave nor free, male nor female, for you are all one in Christ Jesus" (Galatians 3:28). In the Middle Ages, there was a Catholic saint, called St Julian of Norwich. He referred to God as "She". No-one criticised him for doing this. Ms Tiffin cites the Adam and Eve story as an example of misogynism. She forgets that in the story,

both Adam and Eve sinned, and both were punished. Both were to blame. Ms Tiffin denies that Christianity improved women's status for, she says, "How could it be any worse?" In fact, before Christianity, it was a lot worse. Lax Roman divorce laws allowed a man to get rid of his wife as soon as she stopped looking pretty. In Roman law, a woman could be put to death, for adultery, while an adulterous man got off free. Widows were cheated. Young baby girls were left outside to die in the cold, if they were unwanted. All this was abolished by Christianity.

In another letter, Geoff Patch misunderstands what Dr Nathanson said on prostaglandin abortions making backyard abortions obsolete. Geoff presumes this means that women will be able to order a six-pack of abortions. No, Geoff - women will be able to order prostaglandin chemicals to procure the abortions. This may be inevitable, but it is still wrong. Why should the law recognise what is wrong?

Lastly, I wish to thank all those writers who opposed Jeff Dalton's censorship on pro-life articles.

Yours truly,
Vincent Torley

S.A. Meeting

Dear Editors,

The S.A. meeting of Wednesday 8.4.1981 produced a victory for the pro-lifers on campus. This now means that A.N.U.'s policy with regards to the abortion/right to life debate is that "The Anti-Abortion Stance Is Not a Sexist Stance". It was obvious to all present, whether 'right' or 'left' that the pro-lifers - Your Liberals' coalition had decided to rely on their "stacked" vote rather than debate over the issue in a serious manner. Peals of laughter followed many of the ridiculous arguments, some of the most quotable are as follows: "A foetus is not part of a woman's body it is just physically attached to it." To that I say, the same argument could have been used about a shoe or glove.

"Oppression is a figment of liberated women's minds." If oppression does not exist, then how can there possibly be liberated women? A drunkard (a man) stood up on behalf of the pro-lifers and delivered the only coherent speech of any length to the effect that "he was a sexist and he was sorry."

It appeared that many people were under the misconception that the debate or particular motion being put was to do with censorship of 'Woroni'. If they had bothered to listen to the first speaker on behalf of the "Abortion on demand Stance" she spoke of the need to have open debate in 'Woroni', though only under a special exception to the particular prohibitory publication rules. It seems that a lot of people were under the misconception and even Ian Warden of the Canberra Times was misinformed as to what was the actual motion being put.

A belief in pro-life is not wrong, but I think that freedom of choice is overall more important. Free, safe, legal abortion on demand to those who want it and feel they need it should be allowed. No woman has to have an abortion.

As far as I am concerned there is no way that the ridiculous arguments presented by the pro-lifers can ever support the sincerity of their beliefs in their stance against abortion.

Soraya Mir



CRYONICS

Dear Keith,

I welcome a debate on Cryonics in "Woroni" but two points should be made quite clear. It is quite obvious that neither of us will convert the other - our positions are too far removed for that it would appear. Secondly: Keith you really should have learned something from your years at University - emotional argument is not a valid debating technique as far as I am concerned and, you really ought to have learned your subject matter as your letter is full of factual errors on the nature and motivation of Cryonics.

It is always easy to attack and ridicule a new movement. Cryonics, which number six signed up members in Australia and 150 worldwide, offers a splendid target - any fool can make jokes about Corpsicles! It is much harder to face the issues which Cryonics deals with seriously - I have spent four years considering Cryonics and have only recently signed up. Some time ago I came to the decision that I did not want to die - EVER, and Cryonics Suspension offered me the best opportunity of avoiding personal oblivion. I am not particularly interested in the opinions of others as my goal seems feasible to me and my decision has been made.

Keith, a much longer article (or series of them) is needed to lay out the entire Cryonics Philosophy and I have found that personal contact is a much more effective way of promoting Cryonics than (dare I say it) cold printed material - but to answer your letter...

I do NOT believe that I deserve immortality - I will have to earn it both by hard work and money and by my foresight in recognising the validity of Cryonics unlike many of even my young generation who I am afraid will be irrevocably destroyed within some 50-60 odd years. Most members of

Australian Society can afford to sign on to the Cryonics program - it is after all a pretty poor performer who cannot raise \$100,000 in the course of a 40+ year working life.

I consider my chances of returning in several centuries as very high. This is because I will not be left to the tender mercies of society (whatever that rather totalitarian sounding word really means) but will be cared for by a Cryonics Society: Since members of a Cryonics Society will wish to be suspended themselves upon death they will not destroy their only chance of survival - this is our best guarantee for the long term viability of the suspendees.

Yes Keith I know there are several hundred million people in today's world living in the most abject poverty - barely alive. I find this saddening and feel no obligation to them whatsoever. My efforts are channelled into my personal survival as I could give everything I own away and lose my chance at immortality and yet barely dent the problems of the world. I REFUSE to take these problems upon myself! These countries will only rise from the mire by their own efforts and not the pitifully small paypacket of some obscure clerk, Simon Carter, from Canberra. (P.S. - I doubt whether they benefit much from the somewhat larger amounts of Foreign Aid either!).

I do hope though Keith that you are fully carrying out your philosophy to the hilt and are doing everything you can to aid the starving of the world. Even if you are on TEAS or on the dole you are getting some \$50 per week - you are I presume living a bare subsistence lifestyle and living on some \$5 per week; eating rice, a few vegetables and living in a cardboard shanty? Is this too uncomfortable? Of course you HAVE to have a bike

(oh no! - not a car Keith, surely?) - a radio? - an overseas vacation? - decent varied protein rich food? - All essential to you aren't they Keith? Cryonics is essential to me and nothing will stand in my way if I can help it. Are you all talk Keith? Does the thought of living on 3 rupees (=30c) a day (as do the labourers of India)



appeal to you - think of the money you could send to India even if you are on the dole or TEAS - think of how small your use of the world's resources would then be! Don't let me hear that you are living a comfortable Australian style life and that your concern for the poor is just talk - practice what you preach. In my case I do - I have put in a lot of effort and will continue to do so in order to ensure my eventual cryonic suspension and future awakening.

Notions that humanity is facing the rapid exhaustion of finite resources are to my mind laughable - I fully realise that I am in total disagreement with the current fashionable philosophy - I consider it to be wrong.

At some stage I hope to hold a series of slide shows/talk groups for those (few) persons who are interested in the practical side of Cryonics - Humanity's only chance for immortality.

I await your reply, Keith, with considerable interest,

Long life A.N.U. Campus
Simon Carter
(Corin Huts)

P.S.; I have a pregnant cat - anyone like kittens?

Love, S.C.

GOD

Dear Editors,

Yours has been a stimulating newspaper, and a very refreshing change from last year's rag. My congratulations to all concerned. Here's a point to ponder.

God, we are told by his messengers, is omniscient, omnipresent and omnipotent; but where is he (or she!)? He is everywhere they tell us. Being of scientific inclination I propose this: let us examine a cubic meter (m^3) of space somewhere in the far reaches of this solar system. In our m^3 we shall find some hydrogen atoms, a bit of cosmic dust, and nothing else! Is this what God is, nothingness? Either God is somewhere, everywhere, or nowhere. Taking 'somewhere', our religious friends tell us he is in no identifiable place; consider 'everywhere', by the foregoing I suggest that this is not so; we are thus left with 'nowhere'.

My conclusion - unless He (or She) is playing a crafty game of galactical hide-and-seek, then God is nowhere to be found, except in our minds. When you look at it, the only rational description of God is that he is a belief, sustained because we poor, frail creatures need, most desperately, to believe in something greater than ourselves.

Adieu,
Robert Lake.

HOW TO WRITE AN ARTICLE FOR WORONI

"Man's faith, rather than material achievement, is the guarantee of his salvation".

It has been said that the above profundity first occurred to Martin Luther - a man whose pious life was bedeviled by chronic constipation - whilst he was dropping a whopper down a Wittenberg gent's convenience. And whilst being careful to avoid any strained references to that fellow's ninety five faeces, you would have to concede to this snippet of ecclesiastical trivia a definite ring of truth. The time was right, the surrounds were peaceful, but it was his bowels which provided that torturous element so crucial to the extrusion of church-splitting dictums.

Nor is this an isolated case. In fact, when you really get down to it, defaecation has had a pretty important place in the fortunes of mankind. Just think upon all those great moments in history whose courses might have unfolded otherwise had their human factor embraced a different approach to having a poo. It is common knowledge, for example, that Napoleon Bonaparte was as clogged as a dutchman before the significantly titled battle of Waterloo. It is also quite possible that the enlightened liberal welfare system devised by an otherwise 'blood and iron' Otto Von Bismarck was

the fortuitous result of a pleasant morning's movement.

If you can think of any more examples please pass them on.

Getting down to the subject at hand, the above ramble may suggest to you an ideal method of composing articles and letters for *Woroni*.

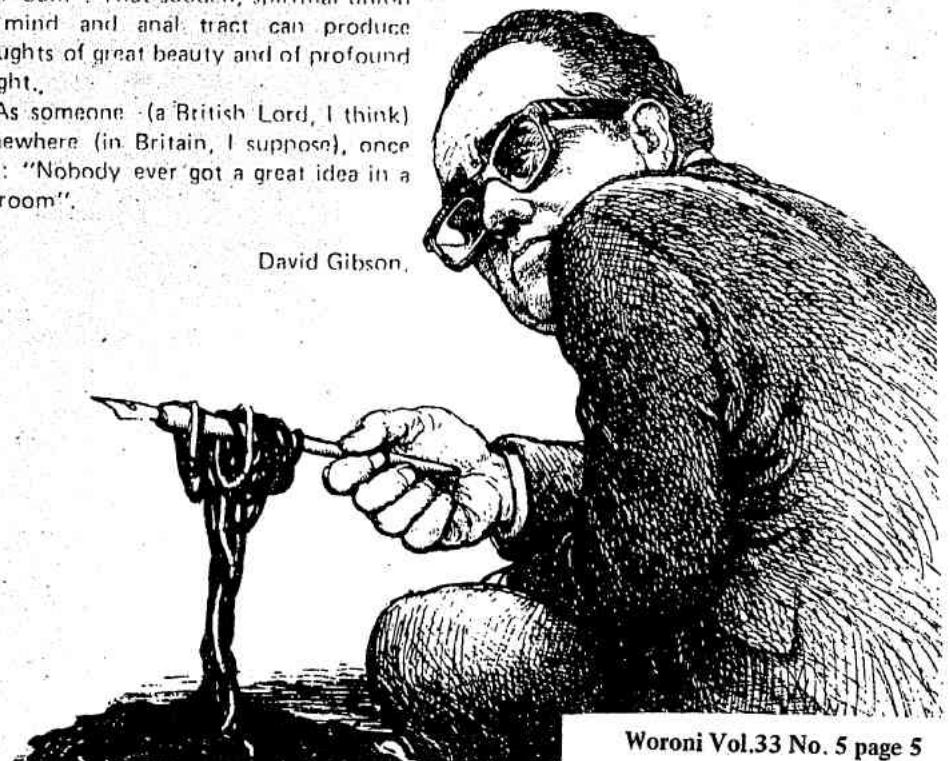
Far too much is written in anger and in haste. The pages of this and other papers bulge with bilge simply because the authors didn't allow themselves the time to sit down and calmly think about what they were doing. But when I say 'sit down' I'm not talking about at your desk or in front of the telly. I mean really sit down. And the only place that you can really sit down is on a toilet. Forget about your Transcendental Meditation; you just can't get angry on the toilet. It's true. Just try it. Get up and go to the toilet right now and think about anything at all. Inflation, unemployment, world hunger, the plight of the parma wallaby - they all ghost into insignificance once the tail end of your digestive system takes over.

So the next time you feel like writing a bit of hate mail or an article about some

cause, however urgent or worthwhile, first make that short pilgrimage to your ceramic guru and spend a short while in contemplation. It may alter your entire conception of the problem. Don't be put off by the expression "Your brains are in your bum". That sudden, spiritual union of mind and anal tract can produce thoughts of great beauty and of profound insight.

As someone (a British Lord, I think) somewhere (in Britain, I suppose), once said: "Nobody ever got a great idea in a big room".

David Gibson.



The Threat Of Fees

Without TEAS

There is a strong suggestion that the Fraser Government will re-introduce fees for tertiary education. LYN TAYLOR reports.

The question of the re-introduction of tertiary tuition fees arose in the federal parliament again recently. A report from the Prime Minister's office was leaked to the A.L.P. Education Spokesperson, John Dawkins. Contained in the report was the suggestion of a yearly fee of \$1,000 for most tertiary courses and \$2,000 for professional courses, such as medicine.

John Dawkins questioned the Education Minister, Wal Fife, who stated that he would give no guarantee that fees would not be a feature of the next budget. He went on to say that it was the government's prerogative to determine these matters from budget to budget. This, of course, flies in the face of the government's election promise that the reintroduction of fees was not under consideration.

Regrettably, the media, aside from the ABC current affairs programme, PM chose to ignore the ominous statements by Wal Fife. In spite of the importance of the question of fees for students, the incident was not reported in either the "Courier Mail" or the "Australian".

The present government has given many indications in the past that it does not favour free tertiary education. Prior to the election of the Whitlam government in 1972, students paid high fees to attend tertiary institutions. When Malcolm Fraser was Minister for Education in 1969, he opposed the abolition of fees when it was put forward as part of Labor's election platform. Mr. Fraser has made no secret of the fact that he has not changed his mind about fees since then.

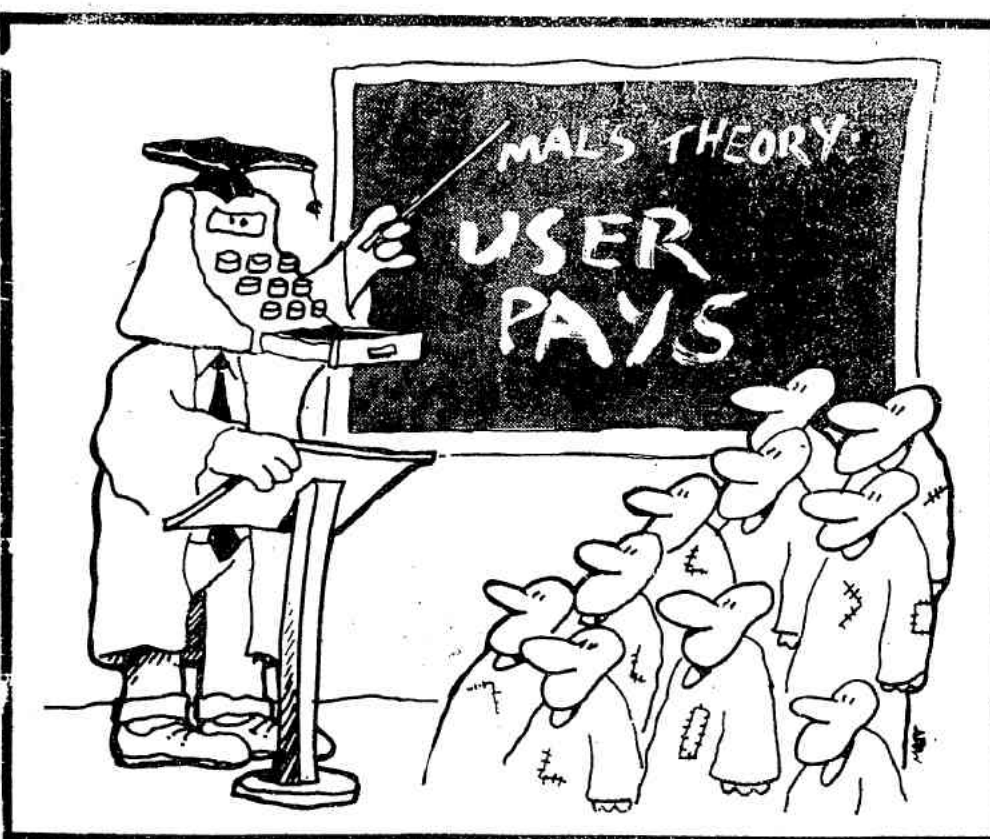
On 20 May, 1976 the then Treasurer, Phillip Lynch, announced that tuition fees would be reintroduced for second and higher degree students and considered for overseas students, explicitly breaking the coalition's December 1975 promise not to reintroduce fees. The reasons given were purely economic:

'With a view to lightening somewhat the burden which education programs are now placing on the budget it has now been decided to re-introduce tuition fees for students taking second and higher degrees... the question of imposing tuition fees for foreign students is also to be considered'.

(Hansard)

What happened then to the 1976 decision on fees? On 30 September the Australian Union of Students co-ordinated a national student strike. Rallies involving some 20,000 students were held all over Australia and two weeks later, the then Minister for Education, Senator Carrick, announced that fees would not be reintroduced.

That, however, was not the end of it. In 1977, the Federal Government set up the Williams Committee which was to come up with the blueprint for tertiary education in Australia up to the year 2000. The Williams Report was tabled in Parliament



in March 1979. It made bland statements about fees such as: 'There is a considerable literature on the case for charging fees in the interests of autonomy and the efficient allocation of resources.'

The final recommendation on fees made by Williams was that a study of the feasibility of a fee system based on costs be researched with particular reference to the proposals of Professor Blandy. The latter proposals were included as an appendix to the main volume of the Williams Report.

Blandy favoured the 'user pays' view of education in which the costs would be born by students and former students. Various institutions would compete on the 'education market' for students. Although Williams does not recommend the wholesale adoption of Blandy's proposals, no reservations are expressed and no alternatives presented.

Prior to the budget in 1979, we witnessed, once again, Senator Carrick's assurances that the government had no intention of reintroducing fees. When the budget was brought down in August, however, it contained provision for the imposition of fees on private overseas students. Although this move has netted very little revenue for the government, it has imposed very great hardships on some overseas students. Some students arrived in Australia in 1980 unaware of the fact that they would face a yearly fee bill of around \$1500. The government's motive in introducing fees for overseas students could not have been an economic one - it must surely be the paving of the way for the introduction of fees for all tertiary students.

One of the main justifications used by the exponents of the re-introduction of fees has been a survey done at the University of New South Wales in 1976. The survey attempted to assess whether students would have continued their courses if fees had been reintroduced. People have seized upon the fact that 'only' 20% of the respondents stated that they would have deferred or not enrolled at all.

It is often not mentioned that it was those who are already under-represented in our tertiary institutions, such as women, working class people, mature age students and country students who would have been most affected by fees.

In assessing the survey, there are many factors which must be taken into account. 1976 was possibly too soon to assess the full impact of the abolition of fees. The recession of 1974-5 may have deterred a greater influx of poorer students and graduate unemployment probably discouraged many potential students from working class families.

A survey carried out at the West Australian Institute of Technology in March 1979 came up with very different results from the U.N.S.W. survey. Students were asked, 'Could you still afford to attend W.A.I.T. if tuition fees were re-introduced?' Of the 2,097 replies, 71.2% said they could not afford to attend W.A.I.T. if fees of up to \$500 were charged. A further 17.2% said they could afford to attend if fees of up to \$500 only were charged, while 3.9% could pay \$500 to \$1,000.

The recently released Report of the Tertiary Education Commission stated: 'There has been an absolute decline of about ten per cent between

1974 and 1980 in the number of young people proceeding direct from school to universities or C.A.E.s. The direct entry to higher education of school leavers has declined from 18 per cent of the age group in 1974 to 14.5 per cent in 1980. This represents a reduction of one-fifth, and is a rapid and substantial reversal of the trend towards greater participation of the young in higher education which had been operating strongly for some twenty years.

If fees had been a feature of tertiary education in these years, the picture would no doubt, have been even grimmer. With the erosion of T.E.A.S., the scarcity of part-time jobs and the spectre of graduate unemployment, young people are finding it increasingly difficult to study full-time. The reintroduction of fees could serve only to compound the picture, especially for working class people.

Over the last few years, quite a bias towards the re-introduction of fees has been shown by the press. There have been many articles, editorials and letters favouring fees given prominence and yet the Students' Union cannot get a letter attacking fees printed. Officers of the Union were very disappointed during the T.E.A.S. campaign to find that many journalists wanted to focus on 'how the rich rip-off T.E.A.S.' rather than on the ways in which the majority of students are disadvantaged by the scheme. Education, generally, has received a bashing from the media, since the government decided to cut back funding for schools and higher education.

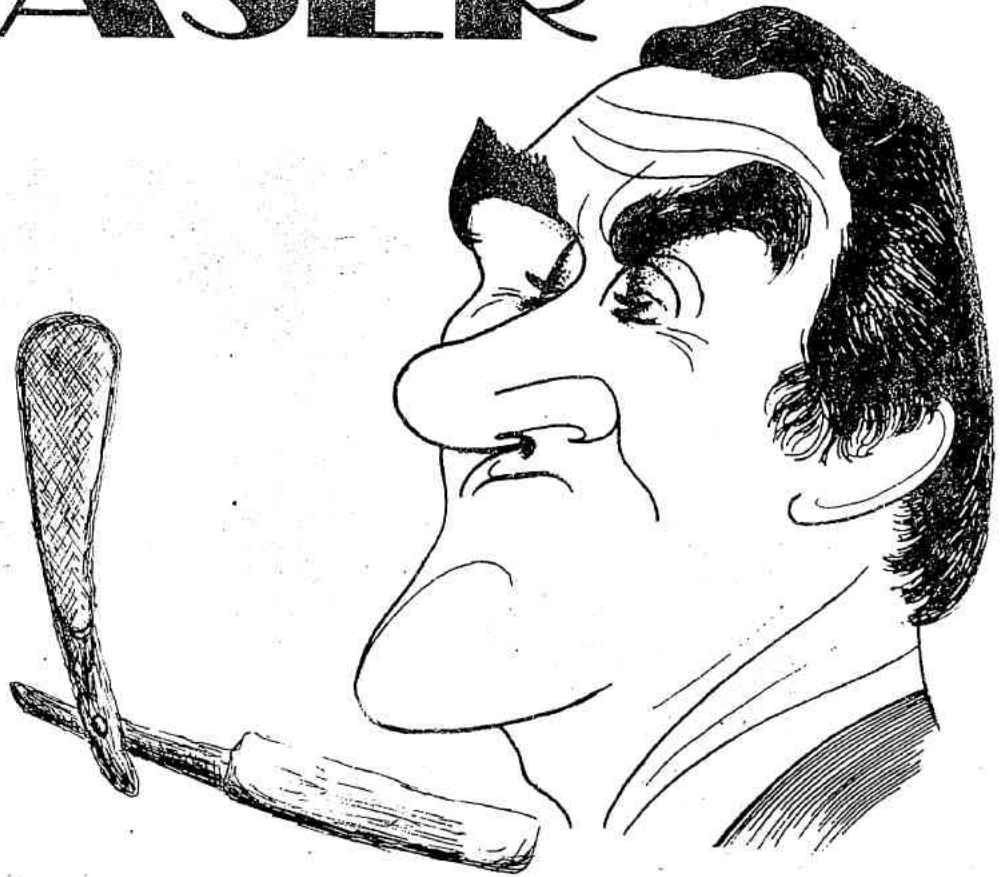
1981 would be an appealing year for the government to introduce fees. The next election is a couple of years away, there has been plenty of adverse publicity for education in the media. Plus, the national student union, A.U.S., has been weakened because of the secession of some of the larger campuses.

We have already seen the reintroduction of fees for overseas students and we know that many members of the coalition favour fees for economic and philosophical reasons. The attitudes of the university and college administrations is unclear - to them, fees may be a tempting source of independent revenue in these times of financial stringency.

We should call upon our universities and colleges to make strong public statements opposing the reintroduction of fees. The right to education for all does not finish with school. Fees can only serve to further limit the access of working class people to tertiary education, particularly if the Fraser government's miserly administration of T.E.A.S. is any indication of how a fees system would be administered. Queensland did not have a system of free secondary education until 1964. The imposition of fees in state secondary schools would now be unthinkable - surely tertiary education should be seen in the same light.

GIVE FRASER

THE RAZOR



Like the proverbial mushroom, students seeking information on the issue most critical to their future — fees — can expect to remain in the dark, with the occasional cow's turd hurled their way. The tyranny of silence prevails. Of course, we aren't alone in this regard. Governments, both Liberal and Labor act more or less in the same ways towards groups seeking to pre-empt policy decisions. But we do face certain disadvantages.

To start with students (as opposed to their parents) are viewed with some disdain by the present Government. You only have to look at its record: TEAS all but meaningless for the assistance it provides; tertiary education expenditure on the slide since '75. It may not be as electorally successful to bring down the fiscal axe on tertiary students as it is with the unemployed, or for that matter with public servants, but we're hardly in the same league as cattlemen, media barons or airline owners.

Then we have to consider our ability to organise nationally. With many of the major university campuses out of AUS our co-ordination will be hampered. The Government has no doubt considered all this. Add the fact that Mal doesn't have to face the people for another

couple of years and it seems to be a good time to do all the bad things they'd love to and present a few goodies a bit later. You can bet your last TEAS cheque that the razor-wielders are right now trying to convince the more

doubting of their colleagues (lots of marginal seats remember) that they only have one chance.

If all this is beginning to sound like an inevitability, hold on. There are some significant plusses on our side. Any drop in enrolments as a result of the reintroduction of fees will automatically mean a drop in staff levels — a very powerful incentive for academics and non-academic staff to join our cause. The Government, you see, has brought the 'supermarket' strategy to budgeting everything comes in pre-wrapped packages. They've allowed for something around a 20% drop in enrolments (an arbitrary figure, it appears, there are much higher estimates) and to get around it would like to abolish academic tenure. If I were a staff member in line for a tenured position I'd be worried, wouldn't you?

But even for academics, the issue is not merely one to be felt in the hip pocket (or on the dole queue). Rightly or wrongly tertiary institutions develop reputations in certain areas — reputations based on research, teaching standards, and a whole host of other factors, not the least of which is innovation and variety in the programs they offer. Clearly with fewer staff these reputations which, incidentally, are often measured in their success in attracting students, will be critically affected. Empires may not crumble but their fortifications will require the most diligent surveillance ever experienced by a generation of academics. So it

is also of supreme importance to departmental heads to do all in their power to stop fees.

Some preliminary (and very hurried) discussions with staff on campus has unveiled a mixed bag of thoughts and reactions. You are probably already aware of the generally accepted position of the inter-disciplinary programs, like women's studies, Aboriginal Studies, and modern European. At best they are expected to be severely cut back — the frontline in any reassessment of courses which would follow a drop in enrolments. At worst they will be dropped completely as 'education for its own sake' (in my view an unfair assessment of these programs) falls by the wayside in favour of 'career oriented' courses which are fine for those who want them but not all students do. This raises a further question of why the government should be allowed to dictate, through its all powerful control over funding — in this case by means of student fees — what education in the end boils down to. For those, both students and staff, whose concern extends beyond the consideration of their own position, these effects must be the subject of serious debate.

Among staff then, there is reason aplenty to support students on the issue of fees. Let's dispense with that priggish attitude that any student politics is bad politics. On the flip side students should begin communicating with their lecturers and tutors. Ask them how they feel about fees and whether they would be prepared to support our campaign. There is a sluggishness about the way staff have reacted to the reports on fees so far. There can be no excuse for complacency. We simply can't afford to let the Government's deliberations go on without repeatedly calling for assurances that they won't do it. Even died-in-the-wool conservatives must appreciate this Government's woeful record on promises. Since the reports on fees have been circulating, there hasn't even been a promise — so there's no justification for adopting a wait and see attitude.

If our questions remain unanswered over the next few weeks we will gear up for a rally outside Parliament. To be really effective, this will need strong support from both staff and students across the nation. Talk and plan NOW, the time for some real action may not be far off.

In the meantime the collective of students co-ordinating the campaign will keep anyone informed of what's happening (see accompanying report on the rally). Don't treat this issue as unimportant and don't be fooled by the rhetoric of the (thankfully few) reactionaries around. If you are, you may not be here next year but ask yourself this — will they?



When Federal Education Minister Senator Carrick visited the Australian National University on September 10 1976, 150 angry students greeted him with chants of "Education a right, not a privilege", and "No fees, no loans, no Fraser, no Carrick".

Written by Jim Buckell
Assisted by Nicholas Thomas.

STOP FEES: RALLY

Students responded quickly to rumours that the Fraser Government is about to reintroduce fees for tertiary education and already a widespread campaign has been organised.

At a rally outside the Union Court last week about 400 students gathered to hear that the Government was considering (probably at the same time they were meeting) whether to introduce fees.

In typical fashion, neither the Minister for Education, Wal ('Mister Excitement') Fife, nor the PM himself had bothered to effectively answer countless questions from students' organisations and from the Labor Opposition as to what their intentions are.

After a fiery speech from Jeff Dalton outlining what little information we possess (he extrapolated rather well — we all knew that if we didn't begin organising then, it would mean tacit approval) other speakers talked on the effect any introduction of fees would have on the types of courses available and the students who would be left (the rich ones) to take them.

Resolutions were passed condemning any action of this kind especially in relation to the lengthening of dole queues it will bring, and requesting that the Vice Chancellor do all in his power to thwart the proposed move and protect the interests of both students and staff.

Encouragingly about 50 students gathered for a discussion after the rally at which the shape of the campaign took form.

We decided that it was essential that the ANU, because of its location, should take an active part in organising a march and rally at Parliament House. This presents its own problems because of Parliament sitting dates and the fact that ANU holidays do not correspond with those of most Sydney and Melbourne campuses. Nevertheless, a tentative date for sometime in mid May — perhaps the 19th is being considered. There was also some discussion on whether we should oppose the move unequivocally or accept that perhaps, um, er, well maybe if they brought it in gradually Thankfully it was cut short very quickly. It was agreed that if students conceded one inch on this issue they not only impaired their own case and gave the Government more rope with which to hang us but that we had a duty to protect the interest of all students; there was no room for elitism.

On a related issue, it was also decided that while we did not agree that the campaign should be overtly political — that is, we wouldn't attack liberal students on campus simply because they were affiliated with the party that is considering the measure — we would not be afraid to call on support of political parties (whatever their persuasion) to help our cause.

Now that the philosophies have been dispensed with, here are some of the organisational points that were nussed out by an informal collective:

Posters will be printed for blanket display around Canberra, canvassing the issues. (These should be up very soon, if not already.) Later, there will be posters advertising the Parliament house rally and other meetings.

Our very own Bronwyn Turner, ANU AUS Secretary, is co-ordinating relations with our national student union. This, of course, will be critical, the Government will rely on the inherent weaknesses of national student organisation. If things go well, this issue could provide the incentives for students to rally around their union — it's the only one we've got and we'll begin appreciating the role of a national co-ordinating body if this campaign needs to develop.

A pamphlet will be issued outlining the policy that the collective has formulated about the issue. We will also be publishing a regular bulletin keeping students (and staff) informed of the progress of the campaign and what each of us can do to help. This will

come a little later.

Meanwhile, the letter writing to Mr Excitement (the ones that were handed out at the Wednesday rally) are now mostly at Parliament House. As they say of these things in the corridors of power . . . we anxiously await your reply.

So, there you have it. We are involved in what is

potentially the biggest campaign in years. It's crucial to all of us and we should all take part. If you want to contact someone about any issue, or have any questions see Jeff Dalton, Bronwyn Turner or Nicholas Thomas. If you turn up at the S.A. Office (please do) your help will be most welcome. Rest assured, there will be something for you to do.



What Are They Hiding?

Written by Larry Anderson

What is individual freedom? As the British philosopher John Locke stated it is the "right to freedom of conscience".

Necessarily so, it might be said, when it is remembered how fundamental the principle of freedom has been to the development of our western political systems.

What then are Australia's most senior Federal public servants and politicians doing contriving a Freedom of Information Bill which is based on the question: What right has the public to know anything more than it suits us to tell them?"

The most obvious justification is that it protects the government and public servants from the scrutiny of voters. This intolerable situation has been the foundation of Australia's Freedom of Information legislation.

At the 1978 summer school of the Australian Institute of Political Science entitled "The Political Process— Can It Cope?" both Professor Reid, of the University of W.A., and Professor Wilenski judged the full-blooded freedom of information legislation to be an absolute "Sine Qua Non" of any sort of reform.

Wilenski, himself a senior public servant, has been a proponent of the Freedom of Information Bill arguing that "there is no way in which democratic control over official decision making processes can take place if the public and the parliamentarians do not know what those decision making processes are, and often do not even know what the decisions are . . ."

Reid followed Wilenski recalling Mr E.G. Whitlam's policy speech of November 1972: "The Australian Labor Party will build into the administration of the affairs of this nation machinery that will prevent any government, Labor or Liberal, from ever cloaking your affairs under excessive and needless secrecy. . ."

Nine years later the voters are still waiting.

However the Senate, to its credit, has taken the situation very seriously. This sentiment was strongly backed up by the all-party Senate committee which, in 1979 recommended wider access to information. This committee, chaired by Liberal Senator Allan Missen, proposed nearly 100 changes to the legislation. Now the Senate is in a very awkward situation; the legislation was reintroduced a fortnight ago with the clear Executive intention of getting it passed with as few changes as possible before the Senate itself changes its political complexion in the hands of the new Senate after next July.

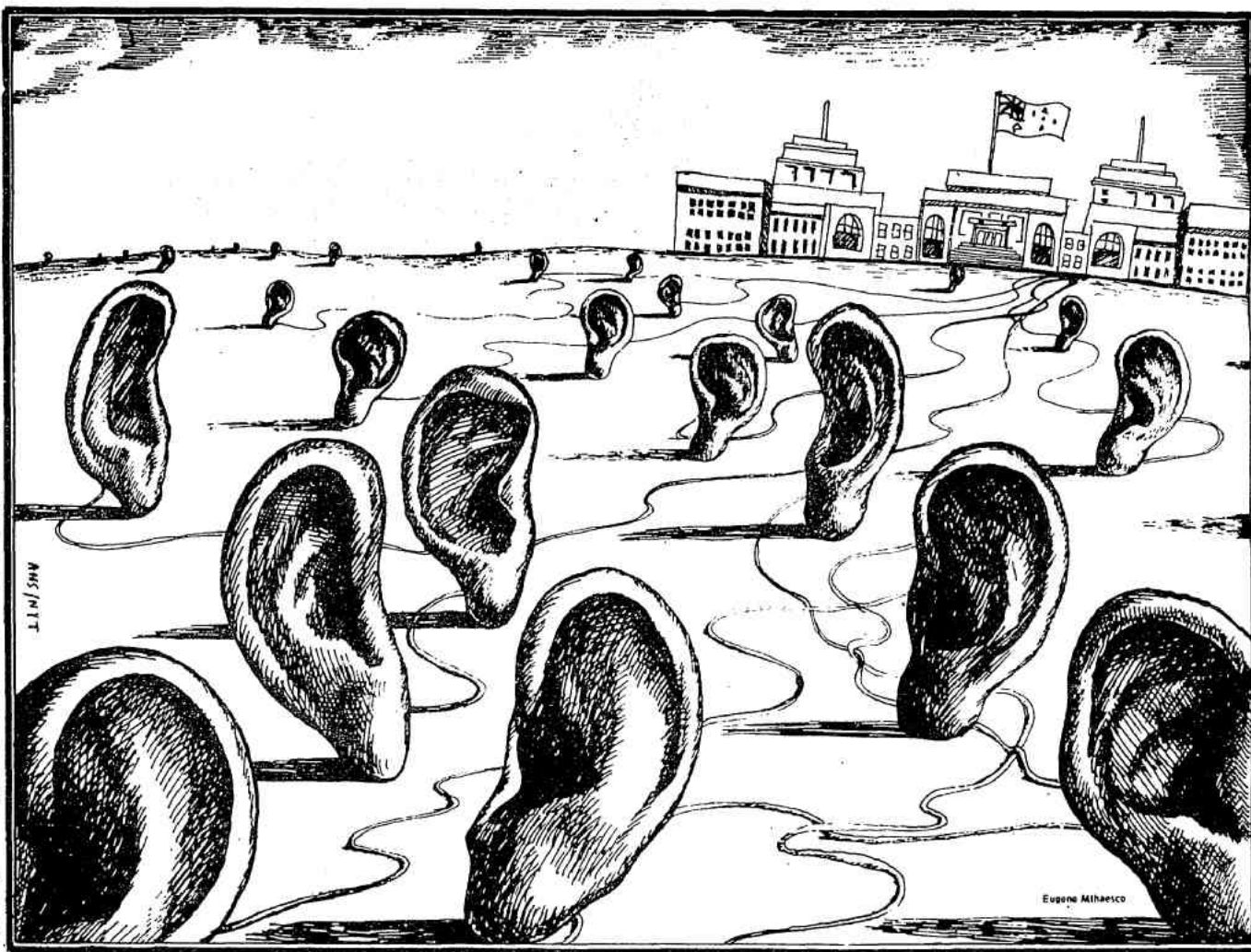
What, then, about the intense debate occurring over the Freedom of Information Act? It is without question an affront to the individual freedom to design an act that prevents public access to information. Especially so if the Australian Government and public servants are to be made accountable for their actions. Or do we tolerate the words of James Madison 1882. "Knowledge will forever govern ignorance."?

Indeed not, assuming of course the Australian public are mature enough to involve themselves in issues that concern them.

But many M.P.'s, on both sides of the house, see the Bill as achieving freedom FROM information?

On one side are the advocates for "Open Government", who argue that advice to governments will be improved by being exposed to outside scrutiny. It would lead to a more informed public and a higher standard of public debate. On the other side those wary of open government stress the value of confidentiality and contend that if advice is open to public scrutiny, the quality of that advice will fall, becoming more cautious and less innovative. They state that delay in decision making will occur as issues become "public" prematurely — or as debate bogs down the process of decision making.

In considering the issue, the Act as it currently stands, has two major limitations. Firstly, no general right to access to documents in existence prior to the commencement of the Act. Only



FREEDOM OF INFORMATION

future documents are to be available. Secondly, no access to exempt documents.

One can understand the temptation to argue that the Bill gives public servants a check list of grounds on which they can refuse to give information — something they have never had. Moreover as one M.P. speculated, "years of practice in the isolation of Canberra" in warding off public interest in their work had led to a belief in their own wisdom. "They feel they can explain policies only to their Ministers, not to the hoi polloi."

And there is a more cynical feeling; that the public servants who tailor their advice to the political whims of their masters in Parliament House may wish to avoid disclosure. Or is it, as more critical M.P.'s

seem to think, at least in part, a self-interest cabal, set up to protect the secret lore of manipulating politicians?

The leaders of the public service counter-attack against the freedom of information legislation. They argue that public access to their written advice to ministers would destroy their anonymity and neutrality. Treasury Chief, John Stone and the Public Service Board Chairperson, Sir William Cole, contend "the breach in the relationship between ministers and their departments which would be involved in the publication of (internal working) documents would be very much against the public interest". In fact it would be "subversive" to the system.

Sir William continued to argue that the knowledge that their advice might go public would inhibit frankness between the public servants and the ministers. "If the senior public servant fears that in some sense this might be published or made available to journalists it could not be written," he said. He and Mr Stone agreed that the advice would have to be written in a different way.

The suspicion, then, is strong behind-the-scenes lobbying against the Bill because the bureaucrats, keepers of the secrets, derive their power from the fact that they've been around longer than any minister and will still be around when he or she has gone.

The other problem is that they also tend to be rather brighter than the average party hack who gets a portfolio for services rendered, or because he or she is in a sensitive seat.

What, then, of the motives of the Public Servants? Do they believe information is not a free good and the Australian public would be happier remaining in the dark; or was it a high-minded belief that the legislation would expose the deceitful front of their expressed neutral officialdom; or was it that behind the facade of the public servant's own traditional and convenient way of doing things, immune from public gaze and scrutiny, would require them to act as public servants and not as undetected manipulators of our democratic system? Do they honestly believe that they expect the public to tolerate their arguments being void of logic and reason?

But for these insinuations, I would deeply regret being a part of a democratic society that would adhere to such restrictions. I suggest to those Federal public servants and ministers who advocate Freedom From Information, to buy a one way ticket to a country that unequivocally accepts such moronic principles.

It is essential for the health of Australia as a democratic society, that restrictive measures on information are not enforced. Also, the Executive and the senior public servants involved should be forced to acknowledge that most information relating to Government decisions should be made freely available to the people they work for, the public. The situation is critical if the Bill is passed, it will be a long time before the bill is amended, no matter which Government is in power.

LEBANESE LOBBY GOVERNMENT

Members of the Lebanese community in Australia recently rallied outside Parliament House calling on political leaders to help secure a lasting peace in their

country. A delegation met with the Leader of the opposition, Mr Haydon, Minister for Foreign Affairs, Mr Street; and other parliamentarians.

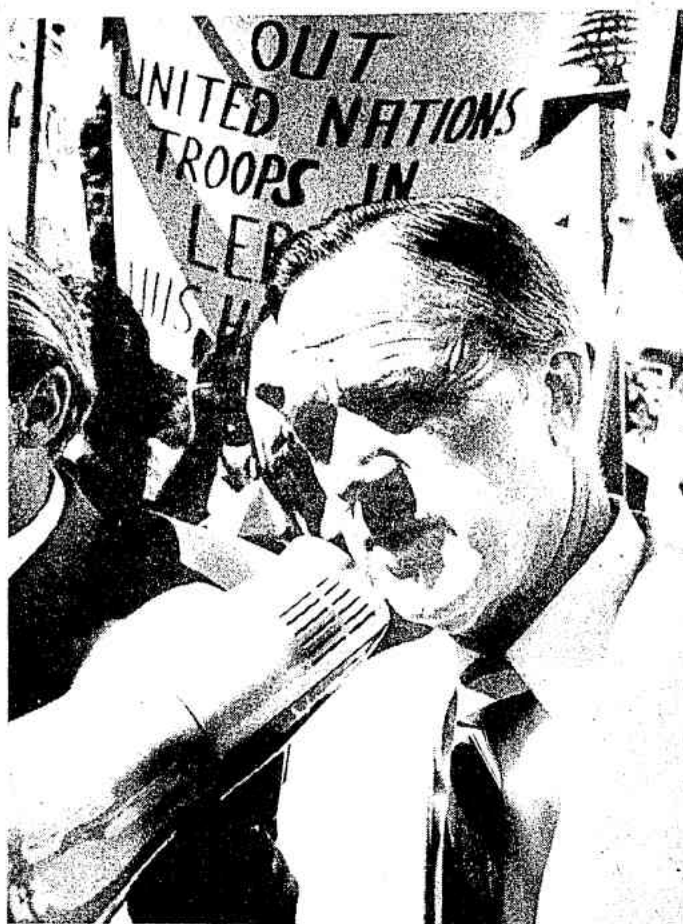
A submission was announced by the delegation, abhorring the indiscriminate bombardment of civilians, which left over 300 dead in Beirut and Zahl last week.

"Since 1975, thousands of civilians have been killed" they said. "By conflicting parties, both internal and external; including the Syrian troops stationed in Lebanon as a member of a peacekeeping force under the auspices of the Arab League?"

They stated that Lebanon was the only true democracy with responsible government in the Middle East, and they requested that the U.N., the Arab League and the Australian Government pledge themselves to working toward:

- (1) An immediate ceasefire agreement covering all of Lebanon.
- (2) Cessation to the senseless killing and maiming of civilians, especially women and children, and the indiscriminate shelling of hospitals and public utilities,
- (3) Removal of the Syrian peacekeeping forces and their replacement by members of the Regular Lebanese Army and the U.N. forces.
- (4) To put an end to terrorist organisations operating in Lebanon.

A spokesperson claimed that since 1971, citizens of Lebanon have existed in a state of uncertainty. Constant bombing of the towns and cities has regularly disrupted electricity supplies, public transport, schools and necessitated a reliance on the International Red Cross for medical treatment.



Condemning the constant sniping at unarmed motorists who travel to and from Beirut, they argued that the Arab League desist from further recognising the presence of 40,000 Syrian troops on Lebanese soil under the guise of representing a peacekeeping force.

The Australian Government was urged to use all its diplomatic influence on

the United States of America and throughout the free world to register its protest and concern over the increased hostilities in Lebanon. And they implored member states of the United Nations to enforce an immediate ceasefire under its jurisdiction throughout the entire of Lebanon, or support for replacement of Syrian forces by members of the Lebanese Regular Army.

"Since 1976, we point out that foreign troops from Saudi Arabia, Libya, Sudan Syria, Nigeria, Ireland, Holland and France have all in one fashion or another been present in a peacekeeping role in Lebanon. The conflicts in Lebanon have made it impossible to undertake a national census since 1954, or hold scheduled elections since 1972." A spokesperson said. The delegation explained that their first concern was for the freedom, well being and protection of all citizens of Lebanon.

Prime Minister, Mr Fraser, was asked to immediately outline his government's views on policy in respect to Lebanon; condemn the senseless killing of civilians which is occurring; and commit his government to use all its influence to bring about an immediate ceasefire in Lebanon.

The Syrian peacekeeping force, under the auspices of the Arab League, of which the Government of Lebanon is a member, have been responsible for the loss of life on both sides of the conflicting communities in Lebanon, a spokesperson said. Also, Syria's President, Hafez Assad, acknowledged on 21 July 1976, that his government had supplied troops and arms for use against the Right Wing parties to the dispute on questionable grounds, and that such would not occur again. It is those same troops now engaged in bombardment of such centres at Beirut and Zahl.

The Lebanese delegation were emphatic that under the agreement covering the Syrian Peace force present in Lebanon, that at all times the President of the Republic of Lebanon, Mr Elias Sarkis is the Commander in Chief of such forces, and when Mr Sarkis a fortnight ago ordered the Syrian forces to halt the bombing, they totally ignored his command, which is a stark violation of the agreement and therefore places the Syrians in Lebanon as an occupying force and not a peace keeping one as alleged.

President Sarkis, a Christian, attended the Islamic Meeting in Saudi Arabia on the 26th January this year in order to argue Lebanon's case, and to warn of further bloodshed in Lebanon if the Arab League did not take some immediate action.

Mr Sarkis also pointed out to the meeting that Lebanon has borne the brunt of the Palestinians and demanded that the problems of the Palestinians be shared equally among the Arab nations, he further went on to say that Lebanon will look to the world community if we are unable to find a peaceful solution.

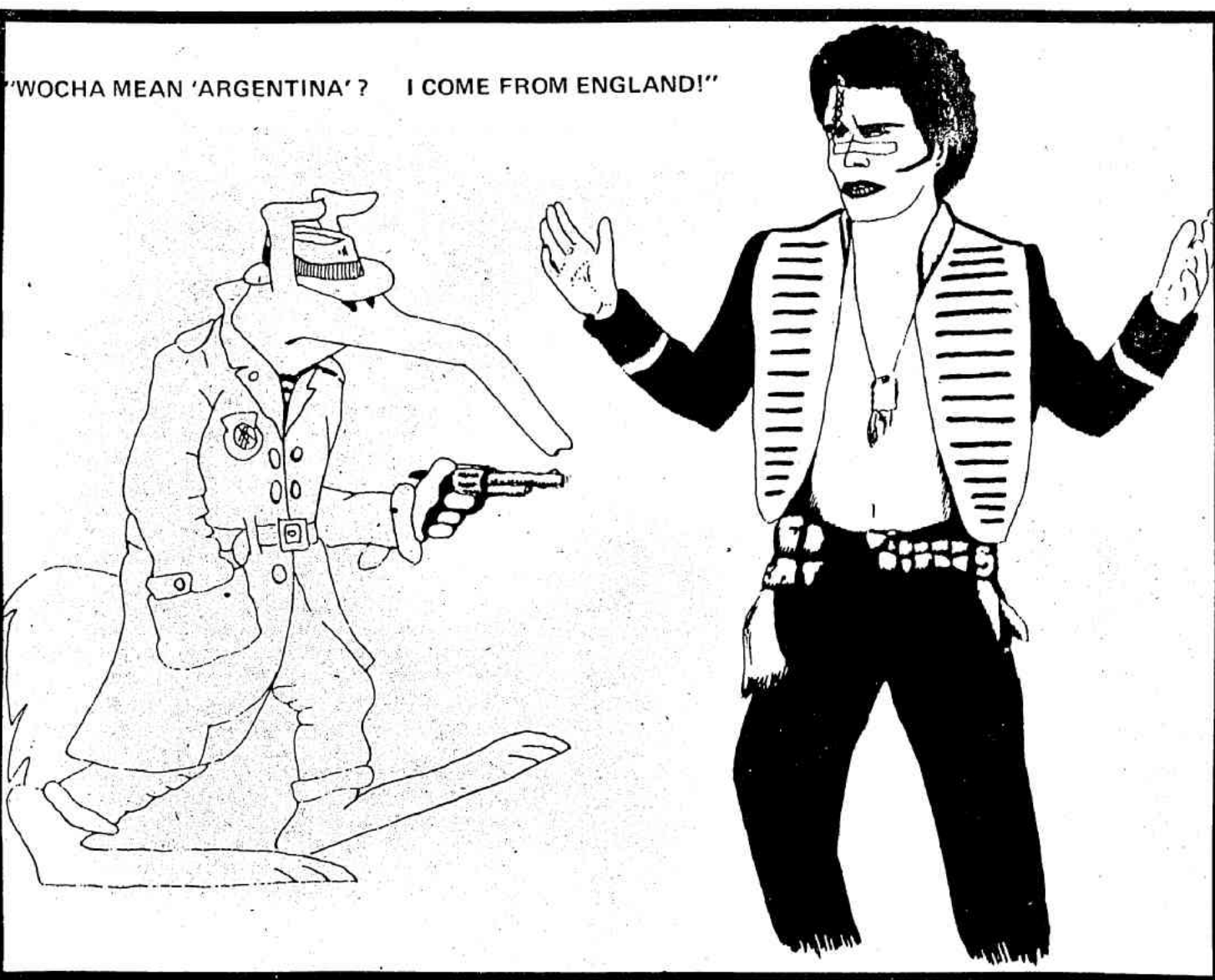
The Australian Lebanese Community pledged to the Australian government to assist in bringing about an end to the destruction of lives and poverty in Lebanon. A spokesperson said "our "we trust our elected government and opposition, will help us secure a lasting peace for the Lebanese people, both in Lebanon and in Australia."

Written by Joseph C. Doueiri
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Edited by Larry Anderson.



BRISBANE BOYCOTT

This is the third and final part of the interview between Kathleen Orr and Les Malezer, a Queensland Aboriginal who edits *Identity* an Aboriginal magazine. In Part II of the article (last edition of *Woroni*, p. 8) parallels were drawn between Queensland and South African Apartheid. The article concluded with a discussion on education for Aboriginal people.



Kathleen: How are the health services for Aborigines in Queensland?

Les: The health services are controlled by the Department of Health but in this case the Department of Aboriginal Affairs does have a fair amount of say in what the health teams do.

There are a lot of problems with health on reserves which of course stem from the poverty levels that the families live under. This is exemplified in the lack of suitable housing. Most of the houses are over 30 or 40 years old, a lot of them aren't lined, a lot of them have water outside the house but not inside, they have wood stoves rather than electric ones, and when windows are broken they aren't replaced so there's drafts and so on.

Of course, as has been pointed out there's very serious eye and trachoma problems. The trachoma team that tried to operate through Queensland were kicked out due to political reasons. Because of the Aboriginal people that were employed, they were told to stop doing their program in Queensland, so the state government has not allowed the trachoma team to operate there.

the reserve areas. It's only going to be areas that no other person is using, that's not a cattle property or is not a mining interest. So that while we lobby for land rights, we're only lobbying for areas that we can realistically expect to get.

In Queensland we can't realistically expect to get any land. And when this Act is abolished, or if it is abolished and there's no subsequent laws to protect the land, then we know that we will never be able to get proper tenure over that Aboriginal land. Land rights is a very serious question in Queensland.

K: This future looks pretty bleak. Where does that leave you now?

L: Yes, well the significant thing here is that the new Minister for Aboriginal Advancement in Queensland is Mr Tomkins. His electorate, Maronoo, has no Aboriginals or very few in it, and Maronoo has got a fairly drastic record in the way that Aboriginal people were wiped out of the area.

But Mr Tomkins used to be the Minister for Land and as the Minister for Land he was instrumental in blocking

ever tourists or white interests come to Queensland and the Queensland government wants to show them the Aboriginal people they take them to Sherberg.

Media has never been allowed on Sherberg. Every time the media want to go there and shoot film or interview people they're not allowed and they've tended to wait outside before they talk to them.

The chairman of Sherberg reserve, Les Stewart, is a well-known associate of the Queensland government. He's known to be operating with that government to try to keep the Acts in force. He's been made chairman of the Aboriginal and Islander Council and he's also chairman of the Aboriginal and Islander Advisory Commission, both bodies which advise the minister on Aboriginals.

Often, Les Stewart releases things through the press, saying how Aboriginals support the Act, and so on, and those releases always come from the Minister's office. But when the media ever tries to interview Mr Stewart he's not available. And if they go to the

reserve and try to talk to him then he'll get the manager and ask him to talk to them. And I've seen instances where he and the manager have chased media off when we've tried to talk to them.

K: Is there anything we can do to encourage the boycott, or to publicise the campaign?

L: I think that Mr Ordia is actually here to gauge the situation for himself. I think that the more outcry there is about the situation here, the better it is, the more he is going to believe that there are problems.

At the moment he believes that Mr Fraser is very strongly against discrimination, particularly in view of what he's done in the Rhodesia/Zimbabwe affair.

But they aren't aware of Mr Fraser's record here in Australia, that he's not paid enough attention to his own problems internally. So the more people that are bringing the situation to the attention of the African countries, particularly Nigeria, which is where Mr Ordia is from, the more they're going to believe that there is a problem that is being covered up and hidden away.

"The Queensland Government has made it fairly clear that it's not going to stand for land rights. And also, it's doing everything it can to even stop land rights from coming into Queensland.

The Chances of Land Rights

K: There are certain assumptions implicit in putting people on reserves which stem from racist ideas from at least the 19th century, and which deny any land rights. Would you like to expand on that issue?

L: Yes, the Queensland government has made it fairly clear that it's not going to stand for land rights. And also, it's doing everything it can to even stop land rights from coming into Queensland.

Abolishing the Acts as they exist now, abolishing the reserves and turning them into lease-holds, will effectively mean that if our land rights lobby comes in, in later years, the aboriginal people even living in those reserve areas, won't be able to claim that land as freehold title.

Land rights is a very serious proposal and we're fairly strong on what land rights is about. Sometimes, to be nice we point out to the white community that land rights is only going to seriously apply to areas that Aboriginal people already live in. But land rights does mean everywhere. It means in the cities and so on. We're not stupid. We realise that when it comes to negotiating over what land we're going to get and what land we're not going to get, it's only going to be

attempts by Aboriginal communities in northern Queensland, (I think there were two or three of these attempts), to buy land, using Commonwealth money, to use it as a pastoral lease or in one case, it was a caravan park. And it was him that blocked the land deal.

At the same time it was Mr Tomkin's who said Aboriginals shouldn't get any land at all in Australia, and talked about the north of Queensland being turned into an apartheid state if all the blacks got the land up there. And now he's been made the Minister for Aboriginal Affairs, so the prospects in terms of land rights aren't looking very good at all for the Aboriginals.

K: How do you see Mr Ordia's visit in view of this. How has he responded so far? What do you expect of his Queensland tour?

L: Well we understand that Mr Ordia is being put into the laps of the Queensland government, for that government to try to talk their own way out of the mess that exists. It concerns us that his tour is going to be done by the Queensland government. It concerns us that he is being taken to Sherberg reserve. Sherberg is a showplace. When-



POLAND

The Right To Self Determination

by Mick Atkinson.

"We have now sunk to a depth at which the restatement of the obvious is the first duty of intelligent men."

George Orwell
(1939)

Historical Introduction

Events in Danzig, or Gdansk as it is known to the Poles, have already had massive historical significance once this century. Under the Versailles Settlement at the end of the Great War Danzig was made into a free city through which the newly independent Poland had access to the Baltic Sea. In August 1939 Hitler demanded that Danzig be annexed to Nazi Germany. Britain and France refused, and gave Poland guarantees that they would go to war with Germany should Poland be invaded. Nazi Germany turned to Soviet Russia for support and on 23 August 1939 the Nazi Foreign Minister, von Ribbentrop, concluded an alliance with his Soviet counterpart, Molotov, dividing Poland between them. On 1 September 1939 the Nazis invaded Poland, drawing the Polish Army into Western Poland. On 3 September Britain and France declared war on Nazi Germany, beginning the Second World War. Shortly afterwards, pursuant to their alliance with the Nazis, the Soviet Union invaded Eastern Poland.

Having partitioned Poland, the Nazis and the Soviets dealt with their enemies inside Poland. The Nazis built a network of extermination camps for Jews, Gypsies and Slavs in order to fulfil their racial fantasies which had been signalled to all the literate world through Hitler's *Mein Kampf* and Rosenberg's *Myth of the Twentieth Century*.¹ (Auschwitz and Treblinka were both in Poland). The Soviets, on the other hand, exterminated thousands of their class enemies in the Polish Officer Corps, who were prisoners of war after the Russian invasion, and buried them in mass graves in Katyn Forest.² The Nazis dealt in millions, the Soviets in thousands. The Nazis preferred cremation, the Soviets burial.

After the dual invasion of Poland, a Polish Government in Exile was established in London. This included a Polish Army and Air Corps which served with great heroism on the Western Front, especially in the Battle of Britain and in the attack on the bridge at Arnhem.³

It was not until the Nazis' surprise attack on the Russian occupation force in Eastern Poland on 22 June 1941 that the Soviet Union joined the Allies. After the Nazis betrayal of their erstwhile Soviet⁴ allies, Roosevelt and Churchill met Stalin at Yalta where they agreed on post-war spheres of influence. Though Poland was allotted to the Russian pale, part of the agreement was that it should be assisted towards parliamentary democracy. Encouraged by this, the Government in London sent sixteen representatives to Moscow at the invitation of that part of the Polish Socialist Party which was resident there. Upon their arrival they were arrested by the Russian N.K.V.D.

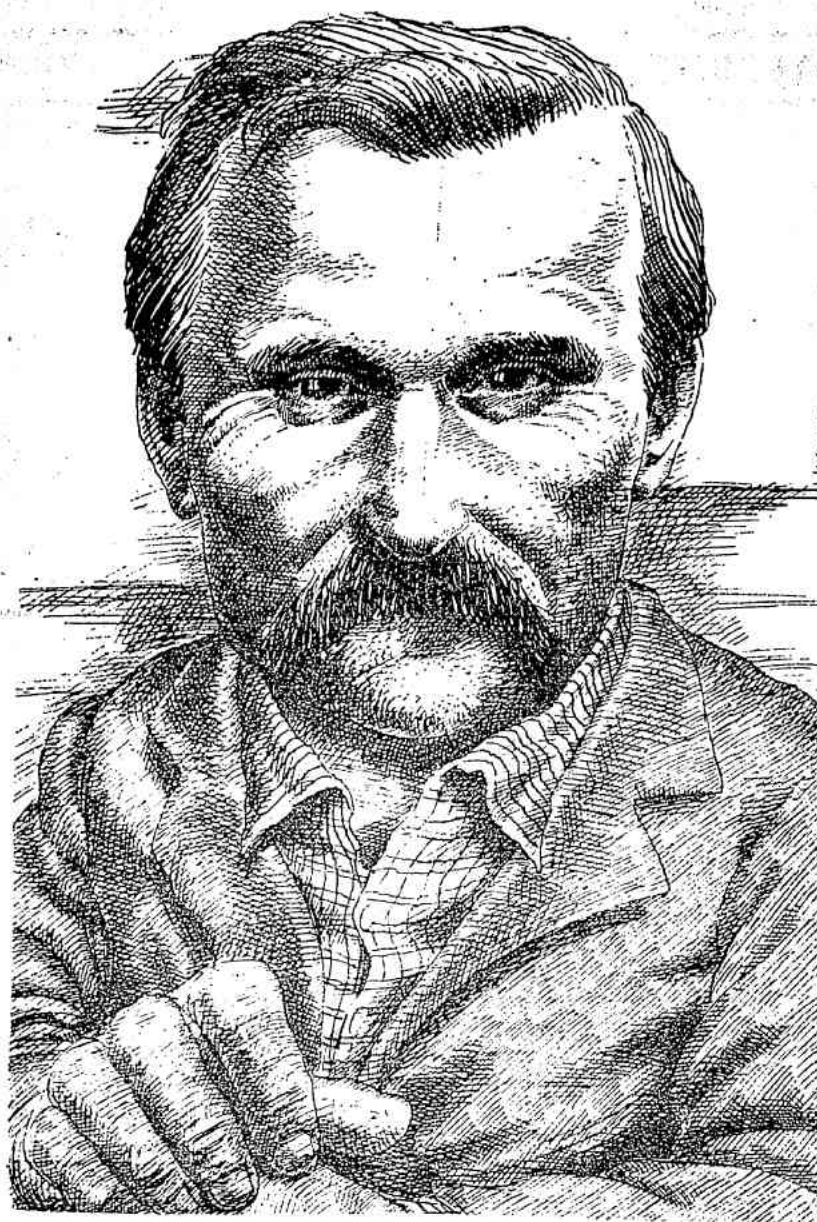
In August 1944, with the Russian Army twenty miles from Warsaw and advancing, the Polish Underground Army rose against the Nazis and took the city. The, for some inexplicable reason, the Russian advance halted — for weeks — while the Poles took the full brunt of the Nazi counterattack. Though a mere eighteen miles finally stood between them and the native Polish uprising, the Russians made no attempt to give the Poles air cover or to parachute supplies. When the Poles were defeated and the Nazis back in possession of what was left of Warsaw, the Russians advanced. Perhaps it is this to which B.L. Rogers refers when he says in "Soviet Threat! Fact or Fiction" (*Woroni*, April Fools Day):

"Led by the Communist Party the Soviet People fulfilled their international duty to the peoples of the world. They bore the brunt of the war and saved humanity from the threat of fascist enslavement." He cites as authority for this proposition the autobiographical "Short History of the Communist Party of the Soviet Union".

Immediately after the war, in mock deference to the Yalta agreement, a semblance of democracy was established in Poland. However, when in 1947 it became clear to the Soviets that the Polish Communist Party could not win even a small proportion of the vote, let alone an election, they executed, imprisoned or exiled members of the majority parties, who were led by Mikolajczyk. The resulting dictatorship survives to the present day.

This unfortunately lengthy introduction is essential to an understanding of Poland's predicament and was, in any case, rendered necessary by Mr Rogers' slapdash article, which, if swallowed whole, would leave one with the impression that the Second World War was started with the breach of the Nazi-Soviet Pact in June 1941, not in 1939.

Unfortunately, most Western governments have been supine when it comes to enforcing the Yalta agreement. The West stood by while the Soviets crushed Hungary (1956) and Czechoslovakia (1968). Perhaps their inaction might have been connected with Britain and France's violation of Egyptian sovereignty in Suez in 1956 and America's preoccupation with its genocidal invasion of Vietnam in 1968. In 1975, Helmut Sonnenfeldt, Kissinger's Eastern European adviser, urged his superior and hence the Ford Administration into the fatuous Helsinki Accords. Though, with the Republican Right's ascendancy he has been replaced at the State Department by Reagan's Georgetown University crew



there is no reason to believe that the new State Department heads ("Who is the Prime Minister of South Africa?" "I can't say with specificity at this stage.") will do anything to assist the legitimate and relatively humble national aspirations of Poland. We can rest assured that the enslavement of Poland is the modest price we shall pay for peace and quiet in our time. (This is especially so now that Carter, Brzezinski, Muskie and Human rights have gone out the window.)

FOOTNOTES

1. Alfred Rosenberg was by far the most articulate of the crazed Nazi ideologues. See R. Pois (ed.), *Alfred Rosenberg: Selected Writings*, Jonathan Cape 1970: His appeal that "It would be well worth it if the predominance of scholastic-humanistic-classical schematism were stripped away in favour of the organic-racial-volkisch weltanschauung." (p.91) will find sympathisers in those people who propose to censor *Woroni*.
2. For information and references on the Katyn massacre see R. Conquest, "London Letter", *Quadrant* November 1976, p. 23; Solidarity is asking that the Polish Government formally recognise and commemorate the victims.
3. Their role is acknowledged in Richard Attenborough's film "A Bridge Too Far". Of interest to those who have seen John Schlesinger's "Yanks" might be George Orwell's London Letter to the American journal *Partisan Review* in November 1942: "I believe some of the provincial towns have almost been taken over by the American troops. There is already a lot of jealousy, and sooner or later something will have to be done about the differences in pay. An American private gets five times as much as an English one, which has its effect on the girls. Also, working-class girls probably find it rather thrilling to hear the accent they are so used to in the movies

emerging from a living face. I don't think the foreign troops here can complain about the way the women have treated them. The Poles have already done their bit towards solving our birth-rate problem."

4. Use of the word "Soviet" to denote the Russian Dictatorship and its Empire has always bothered me, though, as you can see, I have given in to that usage. Soviets, or Councils of Workers' and Soldiers' Deputies, were admirable examples of grass roots democracy in the 1905 and 1917 Russian Revolutions. They lost this character and atrophied after the October 1917 Bolshevik coup d'etat. For the origins of the noun "Soviet" and the truth behind the contemporary Newspeak use of the word see O. Anweiler, *The Soviets: The Russian Workers, Peasants and Soldiers Councils 1905-1921*; L. Trotsky, *1905*, Allen Lane 1972; I. Deutscher, *The Prophet Armed*, Oxford U.P. 1954; I. Getzler, *Martov*, Melbourne U.P. 1967.

Totalitarianism and the Church

Most of the contemporary world is ruled by authoritarian regimes, but the Russian Empire and China form a distinct subset which are totalitarian. By totalitarian I mean a one party regime which brooks no rival loyalties of any kind (opposition parties, pressure groups, independent unions), purports to supervise every aspect of social and cultural life and in which no law exists.¹ As the eminent Polish scholar and historian of Marxism, Leszek Kolakowski has put it in the American socialist journal *Dissent*: "... the totalitarian state is propelled along by an unrelenting drive to nationalize everything, including culture and memory, feeling and thought; as well as to destroy all forms of communal life other than those it sets up itself."²

Poland is totalitarian in this sense, with one exception that I will come to shortly. Though the Polish Constitution, like its Soviet equivalent, nominally grants all sorts of human rights and "legislation" is made under it, there is no rule of law or due process because the whole legal framework is subject to the overriding will and whim of the Communist Party. The rule of law requires the sovereign to prescribe norms of conduct in advance; but the Communist Party eschews this and prefers arbitrary police action because it cannot foresee every device the people might use to reestablish communal life outside the control of the Party.³ For instance trade unions are not illegal in Poland, in the sense in which we would understand the word illegal. In Poland it is tacit that independent private associations are incompatible with Communist rule. Lech Walesa (pronounced VA-WENSA) and Solidarity can make any strike settlement they like with the Communist Party but they cannot enforce it in court because there is no law binding on the Communist Government (as there is on the Australian Government) and the judiciary are beholden to the Communist Party. One parochial illustration will suffice. If a policeman were to confiscate Jeff Dalton's copy of this *Wroni*, not only would there be a public outcry and perhaps a student strike, but Comrade Dalton could go along to Canberra Petty Sessions and pursue a civil remedy (conversion and detainee) and lay a criminal information (larceny). However, when Polish workers were beaten insensible by police while they were having a union meeting in a local hall at Bydgoszcz their only remedy was outcry and strike because the police are immune from prosecution — there is no rule which informs police of their duties and citizens of their rights.*

In Poland there is one social group which defies totalitarianism — the Roman Catholic Church, to which 95% of the population adheres.⁴ The Church, not the State, is the chief national symbol of Poland. A rich social and cultural life, independent of Communist Party supervision, exists within the Polish See. As Frank Knopfelmacher so aptly puts it: "A barely disguised *pays real flourishes* alongside the *derisory pays legal*, now reduced to being merely an object of excellent jokes."⁵ When asked by Oriana Fallaci why he wears the image of the Black Virgin on his jacket Lech Walesa replies: "The Church has never been for you what it has always been for us, a symbol of struggle, the only institution which never submitted to the oppressors." Though the Polish Church was, in the pre-War years, an instrument of the wealthy gentile landed classes, that era has passed away along with those classes. After a World War and more than thirty years of Communist rule, the Church is vastly more

peasant/proletarian than the 2-3% of Poles who belong to the Communist Party (ironically called the Polish United Workers Party).⁶ These latter are the 2-3% who have incomes comparable with the average Westerner and who have access to private housing and to special shops containing liberal supplies of meat and paper (scarce in the socialist economy of Poland) and Western produced goods. Ordinary Poles refer to these shops as "the shops behind yellow curtains", and it is these and the luxury Communist Party holiday resorts that caused the recent strikes at Jelenia Góra and Bielsko Biala when the workers asked that these shops be open to all and that the Jelenia Góra resort be turned into a much needed community hospital. "The creatures outside looked from pig to man, and from man to pig, and from pig to man again; but already it was impossible to say which was which."

One aspect of Polish totalitarianism, resistance to which will strike a chord with most of us, is the *compulsory* courses in Marxism-Leninism at Polish Universities. The recent student strike at Lodz University aimed to make these courses optional.⁷

1. On the distinction between Authoritarianism and Totalitarianism see Irving Kristol, "Shah to a Point", *Weekend Australian*, March 8-9, 1980.
2. L. Kolakowski & J. Gross, "Church and Democracy in Poland: Two Views", *Dissent* 1979.
3. Adrian Lyttelton elucidates the problems that law poses for totalitarian regimes at p. 297 of his *The Seizure of Power: Fascism in Italy*, Weidenfeld & Nicolson 1973. A.J. Gregor's *The Ideology of Fascism: The Rationale of Totalitarianism* explores the similarity in Lenin and Mussolini's attitude to law and sovereignty.

* Is that Sandy Tiffin I hear maintaining her rage at all police brutality?

4. J. Besemeres "Poland 1980: Salami Communism without the Salami", *Quadrant* October 1980, p. 11.
5. F. Knopfelmacher, "Russia's Shaky Empire", *Bulletin*, January 13 1981, p. 67.
6. "Lessons of the Polish Summer: An Interview with Włodzimierz Brus", *Marxism Today* (Journal of the British Communist Party) November 1980, p. 12. Brus was, until recently, a senior economist with the Polish Government.
7. J. Lukacs, "Polish Omens", *The New Republic*, November 29 1980, p. 14. L. Kolakowski, *loc. cit.*: "It was the Church that used to be accused of hampering independent thought, of stifling learning, of upholding indefensible social privilege, of employing



Moscow's threat of 'fraternal support'

massive untruths in order to promote its worldly interests, of persecuting heretics and Jews, of combating democracy None of these can justifiably be raised against the contemporary Church in Poland today, all of them are true when applied to the ruling party."

7. *The Economist*, 31 January - 6 February 1981, p. 42. By using the neologism Marxism-Leninism I would not wish to give the impression that Leninism (dictatorship of the party) has anything to do with Marxism (dictatorship of the proletariat).

Gdansk and beyond.

Formation of Trade Unions

The average wage in Poland today is 170 Australian dollars a month. Under the rationing system in force a Polish worker is entitled to spend this pittance on ½ kilo of meat, ½ kilo of sausages and one chicken *per family member per month*.¹ In 1979 (the year before the strikes began) National Income fell by 2%.² The Communist Regime has Poland in debt to the West to the tune of 20 billion American dollars.³ Even Marxist economists such as Włodzimierz Brus recognise that the centralised socialist economy is woefully inefficient and that the collectivisation of agriculture is diminishing the supply of food.⁴ The irony for Poland is that the form of Russian Socialism imposed on it is now, to use the expression of Karl Marx, "a fetter on the productive process".

One interesting feature of Poland's industry is that 40% of non-agricultural workers have fathers who are or were individual farmers. It is this kind of new industrial proletariat — straight off the farm — whose militancy and revolutionary heroism made the 1905 Revolution in Russia possible. Indeed, there is a close resemblance between Solidarity and the St. Petersburg Soviet.⁵

On 1 July 1980 the Communist Party announced price rises for most consumer goods. Public protest being forbidden, the first response to this announcement was a strike in the Ursus Tractor Plant near Warsaw.⁶ Shortly afterwards, workers downed tools in the Gdansk Shipyards and in Szczecin. On 16 August, with the strike unresolved, a strike committee comprising representatives from 21 separate factories met in the Lenin Shipyard in Gdansk. Workers refused to leave the shipyard and formed a human wall at the gate preventing the entry of police. They slept, ate and said Mass within the factory walls. By 18 August 156 fact-

ories had sent deputies off to Gdansk and this was to increase to 600 when police harassment was eased at the time of the settlement.⁷ The Communist

Party allowed no mention of the strike in the mass media and cut telephone communications with Gdansk. Thirty workers and dissidents were arrested outside the shipyards. (Is dissident the right word when 95% of the people are Roman Catholics and 2-3% are members of the Communist Party?) Only the newspaper of K.O.R. (an 'intellectuals' association formed to help in the release of workers jailed for striking in 1976), *Robotnik*, reported the strike. K.O.R. and *Robotnik* were both underground until the Gdansk strike. With Gdansk cordoned off, workers in nearby cities formed their own inter-factory strike committee (Soviets).⁸ Unwilling to send the Army against the workers massed in the Lenin Shipyard, and finding "Soviets" springing up all over the country, the Communist Party came to a settlement with the Gdansk workers which granted the right to strike, the release of some political prisoners, less censorship and the public broadcasting of Mass on Sundays.

In the aftermath of the Gdansk strike we have seen the federation of the Polish "Soviets" into a national union with 10 million members — Solidarity. The strikes since then have usually been directed against the special privileges enjoyed by that minuscule section of the population who belong to the Communist Party, but the General Strike last Friday (27 March) was designed to force the Communist Party to honour the agreement it signed at Gdansk by prosecuting the police who bashed workers at Bydgoszcz.



On parade: No room for initiative?



Lech Walesa visiting a monument honoring Polish troops who died in World War II

POLAND Continued

As pointed out in section 2 of this article, Solidarity cannot go to court to make the Communist Party keep its word for there is no law binding on the Communist Party.

Tim Garton-Ash of *The Spectator* pinpointed the embarrassment of the Communist Party when he wrote: "the vital point about Solidarity is that it is a genuine popular movement. Its leaders are workers. It must be very difficult for the communists to accept that Solidarity is genuinely representative of the very classes they, the communists, claim as their own."⁹ If the Russian Army attempts to suppress the Polish labour movement it will meet resistance even more courageous and determined than that met in Hungary in 1956: There is an apocryphal rumour current in Poland that if the Russians fire on the Poles Pope John Paul II (formerly Cardinal of Wojtyla of Cracow) will fly to his home City to lead the resistance.

We in Australia can only look on (and accept refugees in the aftermath) but I address the following remarks of George Orwell to all socialists on this campus (and to B.L. Rogers and Comrade Dalton in particular); "what is the mark of a real Socialist? I suggest that a real Socialist is one who wishes — not merely conceives it as desirable, but actively wishes — to see tyranny overthrown. But I fancy that the majority of orthodox Marxists would not accept that definition, or would only accept it very grudgingly. Sometimes, when I listen to these people talking, and still more when I read their articles, I get the impression that, to them, the whole Socialist movement is no more than a kind of exciting heresy hunt — a leaping to, and fro of frenzied witch-doctors to the beat of tom-toms and the tune of 'Fe fi, fo fum, I smell the blood of a right-wing deviationist!'"¹⁰

1. Thomas Keneally, "Inside Poland", *The Age* Saturday 26 March 1981, p. 17. Keneally has just returned from Poland. Perhaps the Brothers Bartos could make their next wildly successful mass campaign one that demands that Polish families be raised to the TEAS level of a single Australian student, after which they can raise us all to the poverty line.
2. Jan de Weydenthal, "Workers and Party in Poland", *Problems of Communism*, November-December 1980, p. 4
3. J. Besemeres, *loc. cit.*, p. 7.
4. See his interview with British Communist Party officials cited in section 2 note 6.
5. *Ibid.*; for Russia see L. Haimson, "The Problem of Social Stability in Urban Russia, 1906-1918", (1964/5) Volumes 23 & 24 *Slavic Review*, pp. 620 & 1.
6. Thus, the Ursus workers became for Poland what the Putilov Armanents Factory workers in Petrograd were to the Russian Revolution of 1917.
7. Jan de Weydenthal, *loc. cit.*
8. See section 1 note 4 for the sense in which I use the word Soviet here. The similarity between the original Soviets and Solidarity will become readily apparent on a reading of my "The Development of Urban Grass Roots Democracy in Russia 1905-1918"; available on request.
9. *Spectator*, 14 February 1981, p. 7
10. *The Road to Wigan Pier*, Secker & Warburg 1937, p. 194

U.S. FOREIGN POLICY

EL SALVADOR

by JOHN HATTON

This small but heavily populated central American nation has been spot-lighted by the Reagan administration as the place where the U.S. Government says it plans to stop communist bloc infiltration in the Western Hemisphere.

With the loss of morale surrounding the "loss" of southern Vietnam the U.S. has seen El Salvador as the place where the U.S. can gain a cheap victory. The defeat of America by what President Lyndon Johnson called a raggedy ass fourth rate country has been blamed on domestic political opposition to the U.S. involvement in Indo China. This explanation appears similar to the 'stab in the back' theory held by some right wing groups in Germany at the end of the First World War. In order to build up support for the U.S. involvement in El Salvador the State Department, the major source of information for the secular media, has been carefully fostering certain myths.

(1) *The U.S. is supporting a moderate government trying to make reforms but is hindered by the right and left battling for control of the country.*

On October 1978 a military-civilian government, considered moderate, took power with the intention to stop the repression and set into motion desperately needed land reforms. The junta was plagued with divisions, and all of its liberal members were forced to resign when they found that the military's control prevented reform.

A second Christian Democratic junta was placed in power on January 9, 1980. During its first two months 682 were killed, 211 imprisoned and 176 disappeared. A number of broadly based sources confirm that El Salvador today is suffering the greatest repression in Latin America. Government security forces working closely with right wing paramilitary death squads is engaged in systematic and premeditated brutality aimed at eliminating popular leadership and terrorizing the entire society with fear of murder, mutilation, rape and torture.

On October 26, 1980 the Catholic church in El Salvador released this statement:

"Genocide is being carried out in the hamlets and cantons of the country. It is a cruel, indiscriminate slaughter. A war of extermination, not against the guerillas, but against the defenceless civilian population . . . it is a sin, an act of cowardice to kill defenceless women and children in their homes, as government forces are doing."

The violence in El Salvador is deeply rooted. For close on 50 years the country has been ruled by the military, brutally, repressively, for the benefit of the rich. It is fair to say some 3% of the El Salvadorean population owns at least 50% of the land and collect half of the nation's gross income.

This unequal distribution of the land and the emphasis on growing crops for export rather than for domestic consumption, has resulted in extreme poverty for the majority of the people. Hunger and malnutrition is epidemic. 75% of children under 5 years of age suffer from malnutrition.

The problem is poverty and injustice not communism.

(2) *The opposition to the government in El Salvador is the result of a communist conspiracy carefully orchestrated by the Soviet Union and Cuba.*

This resurrection of cold war analysis sees any change in the status quo around the world as a result of Soviet influence which is seen as the personification of evil. It is a result of the U.S. government inability to think in other than geopolitical terms, in which there is no accounting for situations like El Salvador, Nicaragua or Iran, where tens of thousands of people have been willing to be killed to change an intolerable situation.



People in Australia and the U.S., who have never experienced crippling poverty and having no idea of what it is like to live under a repressive regime, try to project their own expectations of how people should behave politically onto the rest of the world.

With the people of El Salvador having suffered brutality for decades, broadly based groups in El Salvador in May 1980 united in the Democratic Revolutionary Front (FDR) to try to remove the junta. The FDR's affiliates include Social Democrats, communists, former members of the 1979 civilian junta, unions of workers, students and professionals, Christians and peasants. In short the people of El Salvador.

With all forms of political expression being taken away from the people, some sections of the population have, in sheer desperation, resorted to violence to try to topple the junta.

(3) *The U.S. has a legitimate right to intervene to protect its regional interests and security.*

The might of the most populous post-industrial nation of the world should not be used to crush the popular aspirations of the poor and the oppressed. The U.S. seem to believe that the Soviet Union's regional interests and security doesn't provide it with a legitimate justification for its invasion of Afghanistan or a reason to intervene in Poland.

Caught by the rapid success of the Sadinista revolution in neighbouring Nicaragua, the U.S. fears a domino effect with consequent threat to U.S. economic interests. Should popular governments replace the national security regimes of Latin America; not only could U.S. corporate investments be in danger but also debts to the U.S. may not be honoured. This would be very destabilising for the international financial system. The long term strategic planners in the State Department and the CIA also fear that if the U.S. loses El Salvador then Guatemala will be next with the subsequent threat to Mexican oil.

Australia's Response

Must the Australian Government blindly parrot the doctrinaire views of President Reagan and so help prop up a murderous regime? Why can't Australia take a moral and independent stand as better reflected by Mexico, Canada and many European nations?

Australia must stand in solidarity with the people of El Salvador in their struggle for justice and liberation. Vocal world opinion will make it much more difficult for the U.S. to act, at least overtly, in support of the brutal Salvadorean regime.

Church takes a stand against injustice in Latin America . . . and pays the price



Nuns leave the San Salvador Cathedral hours after snipers broke up the funeral of murdered Archbishop, Oscar Romero. Photo courtesy UPI.

OSCAR ROMERO - PROFILE OF A MARTYR

"If I am killed, I will rise again in the people of El Salvador".

Archbishop Romero a few days before his assassination.

The judge appointed by the government to investigate Romero's death was forced into exile. From there he made this statement: "Monsignor Romero was killed by a professional assassin under orders from Gen. Alberto Medrano and Major D'abuisson, both of the Salvadorean army."

The circumstances of his last moments reflected the essence of his life. Officiating at the funeral of a friend in the small chapel of the hospital where he had ministered to the cancer-ridden poor, he raised the chalice, proclaiming that it was Christ's blood, shed for the salvation and justice of his people. Romero's own blood was then shed as a gunman stepped forward and fired the shots that killed.

That Romero survived as long as he did is amazing. From his pulpit Romero continually denounced the military's systematic repression of the people, pleading for redistribution of land and unification of the country. In a country where terror and injustice dominated, Oscar Romero was a voice for Christian compassion, reason and the gospel values of justice.

A man who emphasized the importance of a spiritual life, he was chosen as the new conservative of canterder for the position as Archbishop of San Salvador. With TWENTY-FIVE PER CENT of the priests of El Salvador assassinated, tortured, arrested or deported between 1977 and 1980, the soft-spoken Archbishop became quickly radicalised.

"We want the government to seriously consider that reforms mean nothing when they come bathed in so much blood. Therefore, in the name of God, and in the name of this long-suffering people, whose laments rise to heaven every day more tumultuous, I beseech you, I beg you, I command you in the name of God: Cease the repression!"

Thousands listened each Sunday to his homilies with each sermon being closed with a litany of the dead, reading the names and circumstances of those who have been killed the previous week.

He opened the cathedral to refugees who fled to the city to escape the terror of the country-side. The cathedral was left unfinished as a monument to the poor who need homes, jobs and food more than a shining basilica. With birds flying in through holes in the roof, Romero fed his people with hope in a time of terror.

A hundred thousand people attended the archbishop's funeral. As they gathered peacefully in the square outside the cathedral, bombs and gunfire were released on them. The government of El Salvador quickly blamed the left for the violence. Unfortunately for the official version of events many foreign journalists and ecclesiastical delegates at the funeral saw bombs dropped and snipers firing from the National Palace, a building controlled by the military.

Such violence only strengthens the desire of the people to struggle for a peaceful country. Even military aid from the United States cannot undermine the spirit of a people whose martyrs now include their archbishop.

JOHN HATTON

Shuttle

SPACE SHUTTLE CRASH LANDS ON PRINCES HIGHWAY

U.S. experts and space mission controllers were thrown into confusion and panic yesterday, when the space shuttle Columbia, disappeared from their radar screens.

It was next picked up by Australian air-traffic controllers at Sydney Airport, three hours later.

Radio contact, lost last night, was regained when astronaut John Young told Mr Bruce Flanigan of 144, Mac-Quarie Street, Liverpool, who likes to grow tomatoes, to "get them the hell down."

Mr Flanigan then proceeded with emergency talk down procedures, after realising that the space ship was running critically low on fuel.

As Sydney Airports runways were too short for the shuttle, Mr Flanigan directed it towards a 24km stretch of the Princes Highway, south of Wollongong.

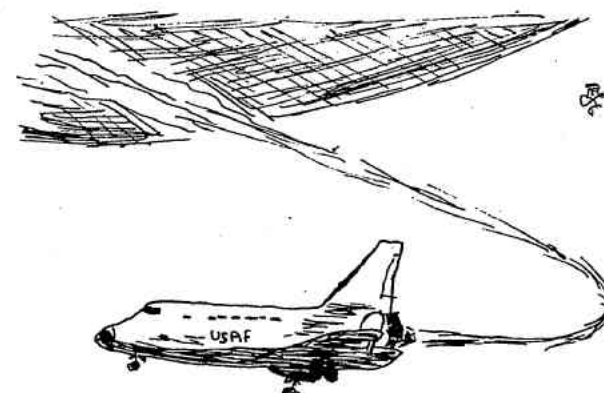
The shuttle came down at 6.45 local time. It bounced down the highway, flipped then skidded into a farm building, several hundred metres from the road.

Farmer, George Brown and his wife, Flo, were watching the Sullivans on their new 18" Sony colour television when the nose of the shuttle broke through their lounge room wall.

"There was a great crash, then this thing came through the wall. I turned to Flo and said, "hey up, visitors". Flo turned to me and said, "I'll put on the kettle then."

Astronauts Young and Crippen said that they were grateful for the tea after their ordeal.

Police later detained two Americans for several traffic offences, willful damage to state highways, flying a space ship without a licence, and several breaches of NSW anti-litter regulations. Immigration officials are also interested in the men on suspicion of illegal entry.



The manual says 'If in doubt, head for Australia.'

World Council Of Indigenous People's Conference, 81

The World Council of Indigenous Peoples will be holding their conference in Canberra this year in late May and early April.

Their main objective at this conference is to draft an International Covenant for the Protection of Indigenous Peoples to present to the U.N. thereby establishing an international code of law. By doing so governments of all nations will have a standard to compare their own policies and practices. As the Covenant is being written by and for the Indigenous Peoples rather than on their behalf by an alien academic body, the disparities between these people's demands and ideology, and their present situations around the world, will be revealed.

The WCIP began in 1971 from

the actions of George Manuel, who was then President of the National Union Brotherhood, an organisation of Canadian Indians. Over the last nine years the WCIP came into formation to create a liaison network for indigenous groups around the world. It now has 40 indigenous groups as members.

Since it began the WCIP has been achieving many of its goals; researching and realising the similar conditions, problems and goals of indigenous groups; supporting these groups as they organise; attaining consultative "status as a non-governmental organisation in the U.N.", attaining an encouraging, supportive, community atmosphere at conferences; and organizing international liaison networks to disseminate information, and

support for each other's work. Basically the W.C.I.P. ties together indigenous people's groups around the world.

Member groups include North American, Central American and South American Indians, Inuits in Greenland, Alaska and Canadian Northern territories, Sami people from Lapland, Norway and Sweden, Aborigines in Australia, New Zealand and other Pacific countries in the Pacific region.

Although the details of these people's situations differ, the basic conditions are remarkably similar.

The conference this year, the third since the W.C.I.P.S inception, is a further step in the self-determination of their struggle. The members realised years ago that this cannot rely on Euro-

peans to work on their behalf, no matter what ideology they profess to work on. Out of this year's conference, they hope to clarify their ideology and philosophy as indigenous peoples. Their achievements so far have been outstanding, and their task, formidable.

Kathleen Orr

[The information for this article came from an interview by Stuart Reid with Marie Marule, who is chief administrator of the W.C.I.P. 2XX will be covering the conference closely so listen for further information on Interchange and Doublexcpsure.]

CHOCOLATE EGGS, MARSHMALLOW BUNNIES AND ETERNAL LIFE

It's that time of year again. The time when millions of dollars are spent on hollow chocolate and insubstantial marshmallow, merely because of the shape the stuff is pressed into. It's the time of year when most Australians worship the Easter Bunny. Or take advantage of the four day weekend to induce, then recover from, enormous hangovers. It's a time of religious festival, yet religion is the furthest thing from most minds. Our celebration of Easter is as empty as Christ's tomb.

I find that to be very sad, and the utmost in hypocrisy. Why should anyone celebrate a festival if they aren't willing to acknowledge its founder? If they aren't willing to acknowledge the fact that Jesus Christ was crucified and buried in a tomb? And that he rose from death on the third day.

I suppose most of you acknowledge Christ's death. Why is it that you reject his resurrection? Is there anyone among you can disprove this historical fact? Many have tried. None have succeeded. If you want a prime example try reading "Who Moved the Stone?" by Frank Morrison. This man tried to disprove the resurrection in his book, but: "The book as it was originally planned was left high and dry . . . The writer discovered that not only could he no longer write the book as he conceived it, but that he would not if he could." (PREFACE) The fact is that historically, as recorded in the Bible and other sources, Jesus Christ rose from the dead.

When you find that you can't disprove this fact you might ignore it in the hope that it will go away. How very sad. Jesus Christ stated his purpose very clearly: "That you might have life and have it in all its fullness" If, like most people, your main aim in life is to find an aim in life then you should consider this man - his life and words. After all - he is still alive. Whether you chose to believe it or not. An nothing

will give you a real purpose in life apart from Jesus Christ.

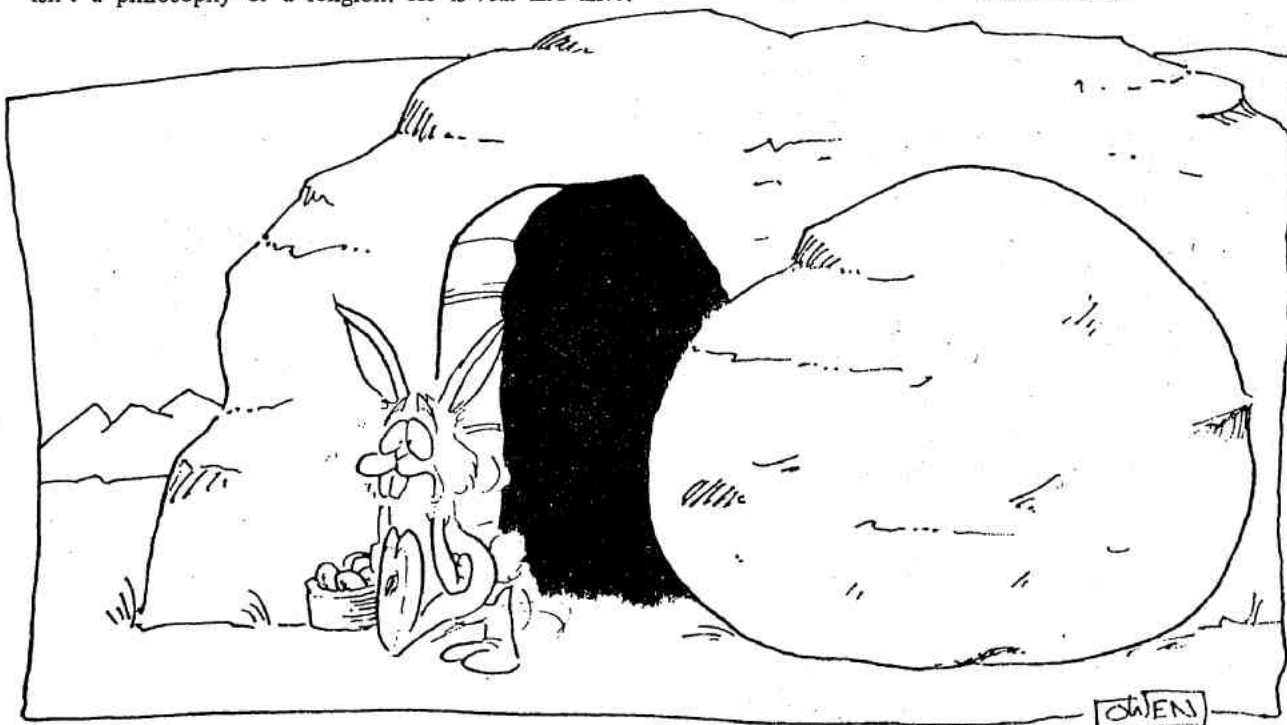
No amount of alcohol will numb the emptiness in your life. No amount of theories learned in academic institutions will answer your questions. No amount of good works will ever pay back all the things you have done wrong. No amount of striving will take away your fear of death.

Jesus Christ came back from the dead. He came back to tell us the way out of a hopeless existence. He isn't a philosophy or a religion. He is *real* and alive.

He can offer you peace and hope - which are otherwise unattainable in this world.

I am not saying that we must do away with the chocolate eggs, marshmallow bunnies and other things surrounding Easter. But they are peripheral. I am talking about the real thing. This time of year, Easter, is a time to remember Christ's death and acknowledge his resurrection. And receive hope. Anything else is just deception.

Neil Frederick.



IS GOD A HIDDEN VARIABLE?

The revival of reactionary fundamentalist sects of Christianity, Islam, and the like, is disquieting, at best, for those concerned with true human liberation. Marxists may wish to gloat, "I told you so" fashion, but their dogmatic secular Statist religion is largely responsible for the triumph of reaction, in all social spheres. It is perhaps true that the response of ruling classes to social and intellectual change was predictable. But the virulent intensity and self-righteous fervor of neo-medievalist religion is clearly the result of attempts to achieve social change by means of physical violence and coercion. But these methods are far more suited to the reactionaries than true revolutionaries. Compulsory, State-controlled, education, even in the most "liberal" states, has systematically suppressed fundamental debate on religious and other moral values, and literally made a "martyr" out of religion. This is even more clear, with the revival of the Shiite moslems in Iran, as a result of CIA machinations.

There is currently on campus at the ANU a Staff/student forum to discuss Christianity from the viewpoint of academics in the context of their specific disciplines (each Thursday, G.27 Haydon Allen Building). Although it is broadly non-sectarian WITHIN Christianity, its approach to natural theology has a far less than universal ecumenical tact I would expect in a University with students from so many non-Christian backgrounds. Be that as it may, as an intransigent (but unmilitant) atheist, I find their attempt both admirable and interesting.

It would be an interesting antidote to the twin dogmas of religion and scientism, if students and academics, both theist and non-theist, could develop a

dialogue. The gauntlet has been laid down quite gently by these Christians, and it would be valuable for all concerned, on all sides, to take up the challenge in a non-confrontationist, friendly, but intellectually rigorous atmosphere.

Bill Woolcock, set the tone, for me anyway, in a very non-sectarian approach to his identity as both a Physicist and theist. He first expressed the quite admirable goal in his talk of attempting to integrate his views as a scientist with those of his religious faith. While I do not believe that such a goal is achievable, it is nonetheless valuable to try.

In my own experience as an atheist, it is entirely too easy to dismiss the aspirations of religionists *a priori*. The result is that atheists may well be guilty of the dogmatism they condemn theists for so self-righteously. This is not to say that *true* atheists (who have not merely substituted the State for God) are not rightfully self-confident. But for those who care about the well-being of others, it behooves us to present our views in a clear, consistent and even-handed style in order to persuade others. Authoritarian atheists have attempted to use the methods of the Inquisition to oppose their adversaries. To me, the motives of such "atheists" are highly suspect, at best. Conviction, *not* "conversion" should be the goal of atheist humanism.

I perceived that Bill Woolcock's approach had abused that term. He went to great pains to point out that the laws of physics were epistemological constructs, and that science, per se, had nothing to say about god. While one can agree with a literal interpretation of these points, I felt sure there were unstated premises and conclusions drawn from this.

The fact that "physical laws"

are derived from human cognitive processes is obvious. Nevertheless, unless one takes a positivistic and/or solipsist approach (both of which would undermine the metaphysical precepts of theism) those physical "laws" correspond to existential relationships which are quite real. For this reason it is justified to refer to the "laws of physics and chemistry" as objective principles, which might explain the "evolution" of the universe in non-supernatural terms.

Dr Woolcock, however, argued that certain principles of atomic physics (specifically, "quantum mechanics") undermine the possibility of independence between the observer and the observed. This would, of course, alter the conception of objectivity radically.

He described the so-called "Heisenberg Uncertainty Principle" which is currently a cornerstone of orthodox atomic physics. This principle is based on the established fact that any attempt to measure the velocity or determine the position of a subatomic particle will alter the position or velocity of that particle, respectively. In other words the more confident we can be that one has measured the position of an electron, for instance, the less certain one is about the velocity, and vice versa. The implication is that the solidity and stability of the macroscopic world of human direct experience is fundamentally suspect since it lacks a foundation at the atomic level. It also implies that events at the microscopic "quantum" level are essentially random.

Orthodox quantum physicists assure us that this fundamental randomness at the atomic level is not merely due to our ignorance of sub-quantum regularities, if any. Given the framework of atomic physics, so-called hidden

variable theories, which postulate such sub-quantum range regularities, are very difficult to justify. Quantum physicists argue that we must accept the disquieting "Uncertainty Principle" or face even greater anomalies.

Dr Woolcock points out his belief that God might be able to get us out of this dilemma if we are willing to postulate Her/Him/Them. The fundamental randomness could then be avoided by postulating Divine intervention every time one of the myriad ($\sim 10^{80}$) particles, of which our universe is composed, undergoes a quantum change. This could make for a very busy deity. But Dr Woolcock seems willing to postulate this rather than a seemingly more parsimonious explanation.

Such an approach seems to abandon a testable approach to the "Uncertainty Principle" by postulating an essentially theological "hidden variable": God. As far as I can see, this holds a flaw exactly analogous to that in the ontological argument: Theologians were unwilling to believe that the universe had always existed. But nevertheless, they were willing to postulate eternal, supernatural deities, which should pose more, rather than fewer, problems for an honestly inquiring mind.

Einstein once said; "I do not believe that God plays dice with the Universe". It is "chancy" indeed to base belief in God on such weak structure as chance. But Dr Woolcock's talk was at least a far cry from the dogmatic approach taken by Christians in the past. Atheists owe themselves and others at least as much intellectual effort and honesty.

H.R. Olson

EVIDENCE THAT DEMANDS A VERDICT

Coming to university has been rather like walking into the full waiting room of a doctor's surgery. Very quiet. Very tense. No emotion. Everyone pretending to be reading last year's Wimmin's Weekly. But universities never used to be like that. Once-upon-a-time academics screamed "EUREKA!" and ran around naked with the sheer excitement of their discoveries. How many academics show that much life and vitality today? No one, staff or student, would dare perpetrate such a heinous perversion of Australia's sociological orthodoxy. And it's probably just as well, because nobody would know how to react anyway. One Christian writer has put it this way: "The socialisation process, while it encourages certain behaviour, excludes 'other' behaviour. The human being is capable of a much wider range of activities than he ever practises. An Australian male may say that he cannot dance like the Greek male; it is not that he cannot, it is that he will not because his socialisation has neither encouraged it nor indeed approves it. We would undertake a cross-cultural analysis which would show how rich and varied is human behaviour and attitudes and I think we would find how limited is the range of behaviour acceptable to Australians. We have grown up in an impoverished social environment, from which (among other things) spontaneous celebration and intimacy between human beings have largely been excluded." (2)

Scared to show emotion, and unsure about how to react to it, at university and at home. (I wonder if most of our rebellion is not, in fact, against what we deify, but against this suppression of our humanity.) But are Christians any different? The same writer again: "Paul said that he could do all things through Christ and again in Romans 12 that we should not be squeezed into the mould of the world but be transformed. In the context of our discussion I take it that Paul as an Australian Christian would not be backing away from the challenge of his Master saying in effect, with half an eye on his social group 'I cannot do this or that'; rather, fully recognising his 'establishment' ruling class, conservative socialisation, he would say, 'I can' though Christ who strengthens me. Paul had broken the bonds of his socialisation and been freed to practise the full range of behaviour and values which the Spirit of God had led him into whether his primary socialisation had prepared him for it or not. He didn't need Edward de Bono to teach him lateral thinking."

It seems to me, however, that the ANU Christian community are just as bound by their straightjacket socialisation as everyone else. For example, how did we react to the article and subsequent letter of Bruce Lee Rodgers (Woroni

5.8.80 and 22.10.80) and then to those of Ian Hutchesson (Woroni 22.10.80 and 1.4.81) and Geoff Patch (Woroni 1.4.81)? How have we reacted to such emotionally expressive views? By silence. Did most just reel back in an embarrassed fluster, scandalised that anyone could hold such views and hold them so forcefully? Our silence in biblical language amounts to "Go in peace, be filled and warmed." How many Christians are there on the campus anyway, 100? 200? thousands? These letters should make us leap toward these people (and Woroni) - not away from them.

Ian wants a debate. Geoff is crying for the "lowdown on this God fellow". This is the cry of many. The lack of a response from Christians means we too "deem our position trivial" and "regard God with contempt".

Ian, you state that the Bible is "excess baggage" for the Protestant and that this, along with the tired tomes of accumulated doctrine" of Catholics means that analysis and logic are lost. You are in some respects correct. However, there were Christians around before either the New Testament book or the volumes of church doctrine were compiled. Tacitus (3), Pliny (4), Josephus (5) and Suetonius (6), all writing in either the end first or early second century mention Christians. The first serious talk of standardizing a collection of Christian writings was the Council of Laodicea in A.D. 363 (7) two centuries later. This being the case, one can safely assume that neither the New Testament book or church doctrines are the essential foundation of Christianity.

The position runs like this; God exists. God is infinite-personal and created humans, finite-personal. God knows that finite cannot understand infinite (let alone "fallen" knowing "unfallen"). Knowing human limitation, God made a decision to make himself intelligible to humans by taking on those same human limitations in the historical person of Jesus of Nazareth and acting effectively in humanity's dilemma as he saw it.

There is a historical question. Did Jesus come back to life on the third day. If he did, then Christianity becomes a contemporary question for the individual.

A historical event, so called, cannot be proved 100%, but it can be substantially disproved. Talking about historical verification, Aldous Huxley puts it this way:

"Alas! There is not such thing as Historical Truth - there are more or less probable opinions about the past. History is a function, speaking mathematically, of the degree of ignorance and of personal prejudices of historians." (8)

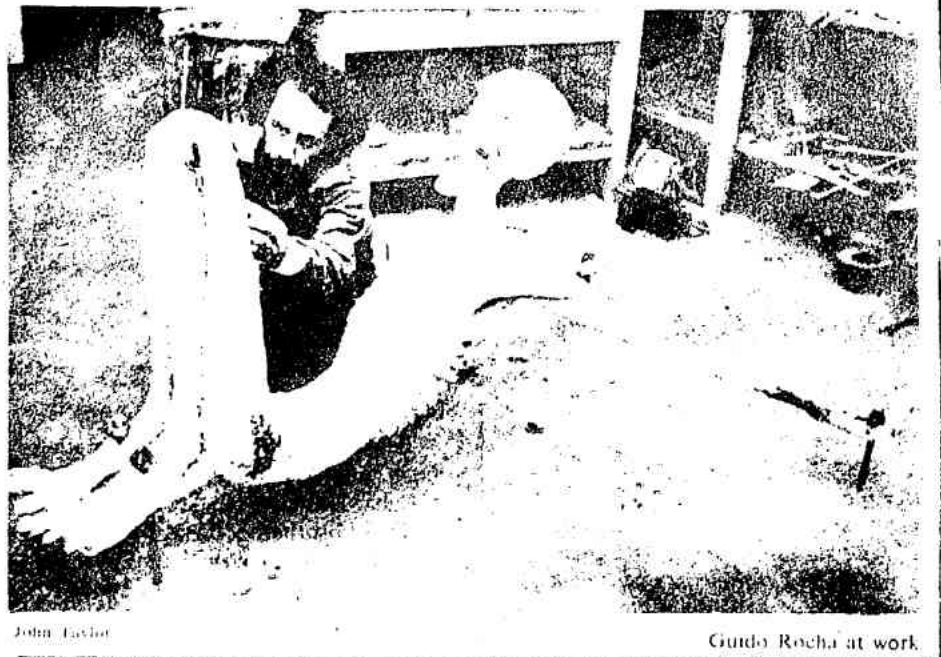
Applied specifically to Christianity, A.R. Vidler refers to N.P. Williams' statement on the vulnerability of his faith;

"If an ostrakon were unearthed at Nazareth which showed conclusively that Joseph was the father of Jesus, he would abandon the Christian faith and look for some other theory of the universe." (9)
If there is historical evidence for event X, but no (or little) against event X, we would usually assume that X took place (prejudices aside).

The point is that historical evidence for the events of Jesus' life exists.

Crucifixion of Man

Guida Rocha is a Brazilian sculptor who specializes in bringing home the horror of the Cross. He works from experience. Imprisoned for his political beliefs in both Brazil and Chile, he is no stranger to torture and the inhumanity of his fellow men. His sculptures have become the means to express his deep feeling that "Christ was a real person who suffered in the same ways as the tortured"



John Taylor

Guida Rocha at work

Evidence disproving the resurrection will lead to the crumbling of Christianity. One needs to be realistic. "If Christ has not been raised . . . faith is worthless . . . you are still in your sins . . . and . . . we (the Christians) are of all people, most to be pitied." (10) But Paul goes much further. Consider the gamble he takes in writing: "I delivered to you (Corinthians) . . . that Christ was buried, and that he was raised on the third day . . . and that he appeared to Peter, then to the twelve. After that he appeared to more than five hundred brothers and sisters at one time, most of whom remain (alive) until now . . ." (11)

The obvious suggestion is "You can go and ask."

The basis of the Christian faith is open to falsification. Some of the works dealing with its verification include:

Evidence That Demands a Verdict, J. McDowell
More than a Carpenter, J. McDowell
Who Moved the Stone, F. Morrison
The Evidence for the Resurrection, J.N.D. Anderson
Christianity: The Witness of History, J.N.D. Anderson
Christianity and History, H. Butterfield
Easter Faith and History, D. Fuller
Archeology Gives Evidence, A. Rendle Short.
The Bible and Archeology, J.A. Thompson

The basis of Christian faith is an understanding of, and willful entering into the effect and demands of a "yes" answer to the historical question concerning the truth of the life, death and resurrection of Jesus of Nazareth. Or put more simply, Ian and Bruce, the problems in the Bible and in church doctrine might confuse some, but would have been like water running of a duck's back for Christians for the first four centuries at least. They'd have said "That's just silly."

Mark Bassett
for ANU Evangelical Union.

- (1) The idea is from Robert Banks, History Department, ANU.
- (2) Spencer Colliver "Christian Community: A Painful Vision for Australians Particularly" in *Comfort or Crisis* Hexagon, Sydney 1980 p. 52.
- (3) Tacitus *Annals* XV, 44.
- (4) Pliny's Letters X, 96 and 97
- (5) Josephus *Antiquities* XVIII, 63.
- (6) Suetonius Nero, XVI, 2.
- (7) M. Tenney, *The New Testament Survey*, Grand Rapids 1961 p. 410.
- (8) Aldous Huxley, *Do What You Will* (Essay) Watts and Co. 1937 p. 195.
- (9) A.R. Vidler *Twentieth Century Defenders of the Faith* SCM Press 1965 p. 90.
- (10) Pauls first letter to the Corinthians XV 17-19.
- (11) Pauls first letter to the Corinthians XV, 1-6f dated at about AD 55 Tenney, op. cit., p: 296.



PUT MEDIBANK ON THE FENCE

Stephen King

Okay all you middle of the road nobodies; here it is! Your answer to the 'leftist perspective' and the right-wing ramblings. A swift, sharp look at good old Oz as she stands today, a masterpiece of centralist indecision.

Politically, Australia has always been centroidal. This is due to several factors. Firstly, we have a comparative class free society (unless you are an Aborigine). This is illustrated by over 65% of Australians referring to themselves as "middle", as opposed to "working" or "upper" class. Secondly, our short governmental terms of office detracts from the appeal of extremist policies which may be politically terminal. Thus, Fraser's economically all powerful "monetarism" is weak-kneed and ineffectual when compared to that of the Thatcher regime. When viewing Britain's present industrial agony, this may be construed as a further victory for Australia's intermedial rationality.

MIDDLE OF THE ROAD

However, the main reason for our Middle-of-the-road position is, simply, that most Australians are not what the radicals wish us to be. The majority of antipodeans are neither closet socialists nor Laissez-Faire purists. Few people would deny that the people own nothing, and so the State can give them everything according to what the State believes they need. Australia, luckily, fits neither of these categories.

During the marginally left Whitlam era, we had the anomaly of "free" health insurance. This was designed to help those people too poor to join the insensitive, profit-mongering insurance companies. Thus "Medibank" was born. Unfortunately, it was doomed to hurt those low income earners it was supposed to help. Rather than having a choice as to whether or not they wished to spend their hard earned dollars on medical protection, the Oz citizenry were forced to part with their cash for this luxury of lower future risk. To the high income earners, who were more likely to insure anyway, little changed. The lower wage brackets, however, suddenly had less money and less discretion as to what it could be used for. Thus, the healthy labourer supported the overweight teenager who had a cardiac arrest. So much for that side of the coin.

In the post 1975 period, by utilising the political art of the broken promise, Fraser swiftly dismembered the Medibank system. However, foul fruits of capitalistic greed, the car, the hi-fi systems, even the choice of clothing colours and styles, are not desirable. Nevertheless, they are not so gorged with avarice as to cast the fates of the less fortunate to the wind or, as the case may be, to the market place. Thus, under the epidemics of Oz, there lies a majority of people being, and enjoying, exactly what they are... centralists.

The results of this medial nature tends to be destructive indecision. Governmental policies tend to oscillate about a mid point, depending on the marginal polarity of the power moguls at any point in time. Thus, any clear rational consensus is blurred by political ineptness and bureaucratic bungling; the centralist stance being irrevocably lost. This consequence is best illustrated by social welfare, the issue where perhaps the greatest left/right wing differences emerge, and, in particular, health insurance.

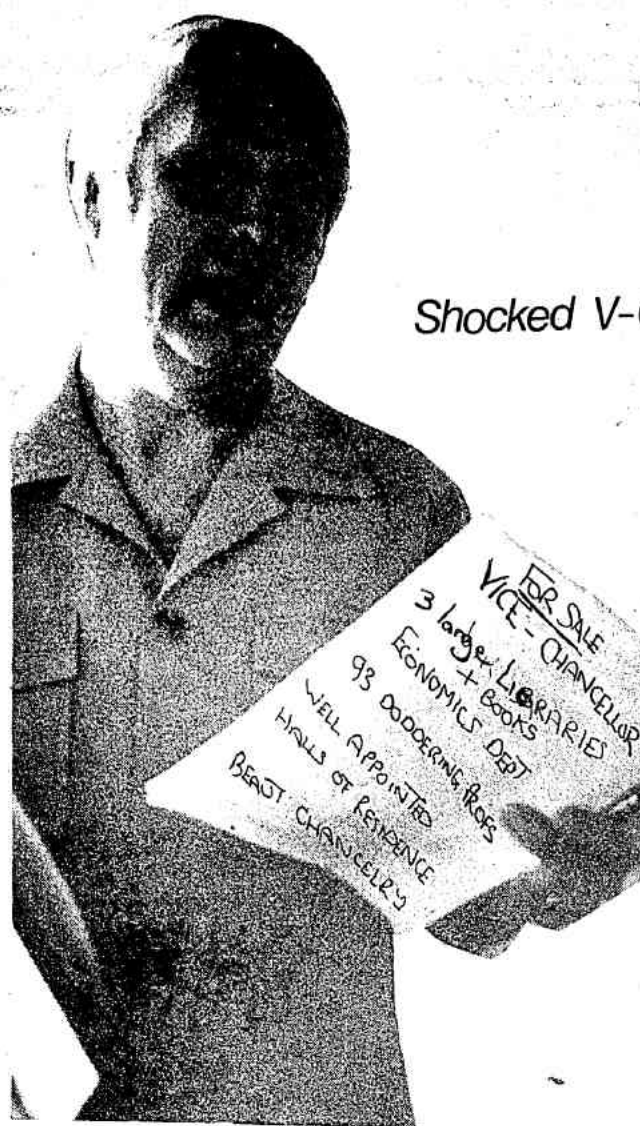
If our staunch rightist minority had their way, the State would not control any wealth distributing schemes. Rather, governments' sole preoccupation would be protecting their citizens' parsimonious enterprises. In contrast, the leftist Utopia is a society where instead of stopping at a reasonable mid point, our over zealous P.M. threw the insurance system, in its entirety, back to private enterprise. Where, then, does this leave those people chronically ill through no fault of their own?



Or, taking it to a logical conclusion, should the state help those persons legally unable to earn, and thus insure themselves. What about the physically and mentally handicapped? Should they, in this, the year of the disabled, be thrust away into H.B.A.'s arms, leaving Medibank a living parody of its former self? Obviously both oscillations of our governmental pendulum leave a great deal to be desired.

Unfortunately, centrality is difficult to find. Where does one compromise between issues and ideals, between personal and social objectives? However, the fence is there. The task of Oz is to find it.

Finally, to those advocates of the necessity of extremism, I say to broaden your little minds and open your eyes. Australia's troubles are fundamentally due to a lack of medial stance and definite direction. Rather than being too centralist, we drift about in a sea of perplexity, our governments attempting to polarise our social institutions towards their respective ideologies. Meanwhile, the majority of Australians simply sit back, enjoying the view from the fence.



Shocked V-C 'Sold'

FRASER TO SELL ANU

The Cabinet announced yesterday that Universities should be more responsive to the market. Consequently Malcolm Fraser has decided to sell the ANU to private enterprise. Business confidence in the government has increased as a result of the announcement. Doug Anthony has already received a number of offers.

Rupert Murdoch has made a bid for the Political Science and History Departments. The tax avoidance newsletter has offered to buy the Accounting department while Colgate-Palmolive marketing division wants to buy the Sociology department.

Other offers include: Lever & Kitchen advertising division to acquire the Psychology department, Hooker Developments the Geography department, Nescafe the Development Studies Centre while a joint syndicate of Utah, West-

ern Mining and Royal Dutch Shell sees the Economics department as already an asset.

John Singleton is particularly excited at the prospect of his advertising agency acquiring the Women's Studies program.

The Soviets also want a slice of the market and hope that a Moscow based bank will be allowed to buy the Defence and Strategic Studies Centre. While the Nugan-Hand Bank hopes to open an office on campus selling life insurance.

Lang Hancock and Rober Holmes a Courg are two possible contenders for the position of Chairman of the University Board. They both agree with the government that if the University is going to be run on business principles - it is only logical that business should own it.

Inward Bound '81

by Andrew Maher

How would you like to be taken blindfolded and with a paper bag over your head to the depths of the bush at 2 in the morning and left there! Some people actually think that this is fun, and early on the morning of 3 April last there were 180 of them spread out across the face of south-eastern Australia all making for a point given to them only as a map reference. Each of course had a supply of clothing, enough food to last 36 hours and map and compass. The event, of course is Inward Bound in which all the University halls and colleges have participated for the last 19 years.

This year's event was to some extent marred by rain. Some of the roads over which the teams had to pass were quickly as viscous as a British soccer field and cars were slipping and sliding all over the place. The vehicle of one Bill Packard got bogged in the Shoalhaven River, while yours truly got very bogged on a track whither he had been led and which appeared on the map as "dry weather only". For the contestants

the rain made the going tough. Most teams did the sensible thing and withdrew on Saturday afternoon. Most residences had to collect team members from the Captain's Flat pub. Search parties were sent out on Sunday morning to look for five teams that had vanished into the wilderness, but by 9.30 on Sunday night all teams were safe and accounted for. At the end of the competition, Bruce Hall had won and got the honour of organizing the whole whizz bang shooting match next year.

Despite the damp conditions, Inward Bound was a social success. The Garran organizers reported that nearly 80 members of that splendid institution had taken part as drivers, competitors, telephone operators or hangers about. Several competitors have since been heard going about beginning the occasional sentence with "when I go in Inward Bound next year . . .", so not too many spirits were doused by the drenching rains of the coastal ranges.

social democrats launched

The first national political party for 49 years was born last Thursday. The Social Democratic Party hit the ground running by launching a mammoth media campaign to win grass-root support.

With 13 former Labour Members of Parliament, one rebel Tory backbencher and 21 Labour peers, rallying to the new voice of moderatism, support for the party seems to be sustained after its initial momentum.

The party was created after the moderate wing failed to win leadership of the Party late last year.

The party is spearheaded by a 'gang of four', all of whom are experienced and very able politicians. Shirley Williams, former Minister of Education, David Owen former Foreign Secretary, Roy Tonkin and William Rodgers were all senior members of the Labour Party.

Their breakaway may be short-lived. The British electoral system of first past the post may well work against this embryo party. If they build up local party branches and generate sufficient support and interest, they may well shape Britain's future, and guide it away from the extremism the Labour and Conservative Parties now show traces of.

The former Labour MP's have denounced the Labour Party for its undemocratic nature. The union leadership exercise block votes which enables them to

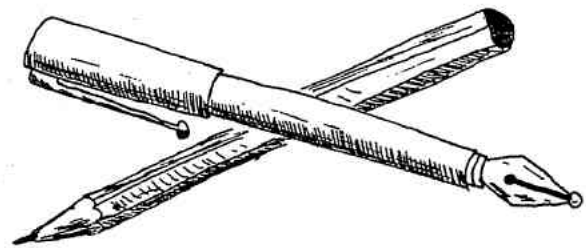
dominate Annual Conference. The moderate wing, with the former Chancellor of the Exchequer, Denis Healy, failing to win leadership from former Speaker Michael Foot, have now succumbed to the Left's influence. The Conservative government and the apparent lack of achievement by Callaghan's government, has driven the Labour party, to adopt stronger socialist policies.

The SDP has a loose manifesto of twelve main points, most of which accord with the attitudes of moderate Labour politicians. The dominant question in Britain in the 70's was, arguably, wage control. The SDP have chosen to commit themselves to flexible wage and price controls. They have chosen to keep the status quo with the state of the partly nationalised nature of the British economy.

In contrast to Foot's views, the DSP have committed themselves to a nuclear defence, again taking the middle ground.

With 30,000 paid up members in the space of a few days, and the prospect of a constructive alliance with the diminutive, though popular Liberal Party, the Social Democrats may emerge as Britain's fore most party.

James Lockington, Woroni's London correspondent.



Careers & Appointments

Journalism

I receive at least 1,000 applications for cadetships in journalism.

Applications should be made by brief letters or telephone calls to my department *as early as April* for the following January or February intake. Applicants will then be sent a letter which contains details of the first test they are required to pass.

There is no favouritism in my selection process and applicants will receive no advantage by canvassing senior journalists to support their applications.

Academic achievement is not the criterion for selection. I do not select essayists. Perfect spelling and a wide general knowledge is important. The ability to write crisply is vital. The aim of all journalists is to use as few words as possible to convey the information they have gathered.

Potential applicants already should be working as free-lance journalists in their spare time. They must prove their aptitude by getting published regularly in suburban or country newspapers or, better still, in the metropolitan newspapers. Publication in school or university journals is insufficient because it is relatively easy to achieve this and the type of material bears no relation to normal day-to-day journalism.

A reporter needs a good news sense and a high level of interviewing skill. Applicants must have developed these before being accepted and to do this they must practise as freelance journalists.

From the personality point of view, they must be assertive without being over-aggressive. They must be mature in outlook. They must be devoted to the work ethic and be highly self-disciplined. They must also be in excellent health. The work is physically and mentally demanding.

Apart from a six-week training course conducted by me, the cadet learns by on-the-job experience. Applicants should make themselves thoroughly aware of newsroom procedures before applying for a cadetship.

David Jones
Editorial Training Executive
John Fairfax & Sons Ltd

The ANU Careers & Appointments Office has additional information which may be of interest to potential journalists.

US Takes Hard Line On Japanese Shipping

If old habits never die (or for that matter old presidents) then neither do past rivalries. On Friday April 10th something happened which echoed the supposedly buried events of 40 years ago.

A U.S. nuclear-powered submarine later identified as the Polaris missile-carrying USS George Washington sank a Japanese freighter in a collision in the east China Sea. The captain and another crew member of the 2,000 tonne Nissho Maru, were the only casualties. Neither the missiles nor the submarine's nuclear reactor were damaged in the collision.

The US investigation held to find out why the submarine did not pick up the survivors from the freighter offered the explanation to the public that the submarine had immediately surfaced to offer assistance but the fog and rain made it impossible to observe personnel casualties or damage to the Japanese vessel. It had afterwards 'searched' the area with a US aircraft without sighting survivors or wreckage.

It seems incredible that the submarine did not offer assistance even if it could not gauge the gravity of the situation. Even more astounding is that a country technologically advanced enough to send up a space shuttle could not detect a nearby ship. Is this just a cover-up for an all-out nuclear war on Japan or is Uncle Sam just sending out its insidious expansionist tentacles?

President Reagan had the grace to apologise and said that the US Government was investigating the collision and was ready to negotiate compensation for the victims. How generous of him!

Following so closely on the heels of the attempted presidential assassination, the question must be asked: "Is Reagan thinking clearly or was he more seriously affected by the bullet than we realise? ["Are you a Republican, doctor?(!!!)]"

In search of truth, justice and the American your intrepid reporter contacted the American Embassy and overcame a couple of obstacles ("sorry there's a board meeting on"; "he's at lunch") to eventually speak to the man himself: The PRESS ATTACHE. This guy seemed a bit shy so I thought I'd draw him out a little. Asked if he knew anything about the submarine plot to take over Japan, he said that he didn't know any more than was in the papers and that he was not in communication with the Embassy (what are bloody Press Attaches there for then?) He did not seem to think that the statement was true about the ship not picking up survivors - "You know that what newspapers print is not always true."

Finally I asked him why the American submarine could not detect the ship and he said: "I do not want to comment (I told you he was very shy.)"

The reticence and non-committal answers filtering out from America and the fact that she did not identify the submarine as American 32 hours after it occurred, throws a sinister light onto the whole incident. Is America hoping to once again deceive a gullible public? Perhaps it was the Japanese freighter's fault for being in the wrong place at the wrong time. The collision would not have occurred if it had not been there.

It seems that America in her best tradition, is stealing scenes from Hollywood - will the recent B-grade westerns be replaced with Pearl Harbour repeats?

by Mandy Lynch

ABC — PNG Series

TAIM BILONG MASTA

The Australian Involvement with Papua New Guinea

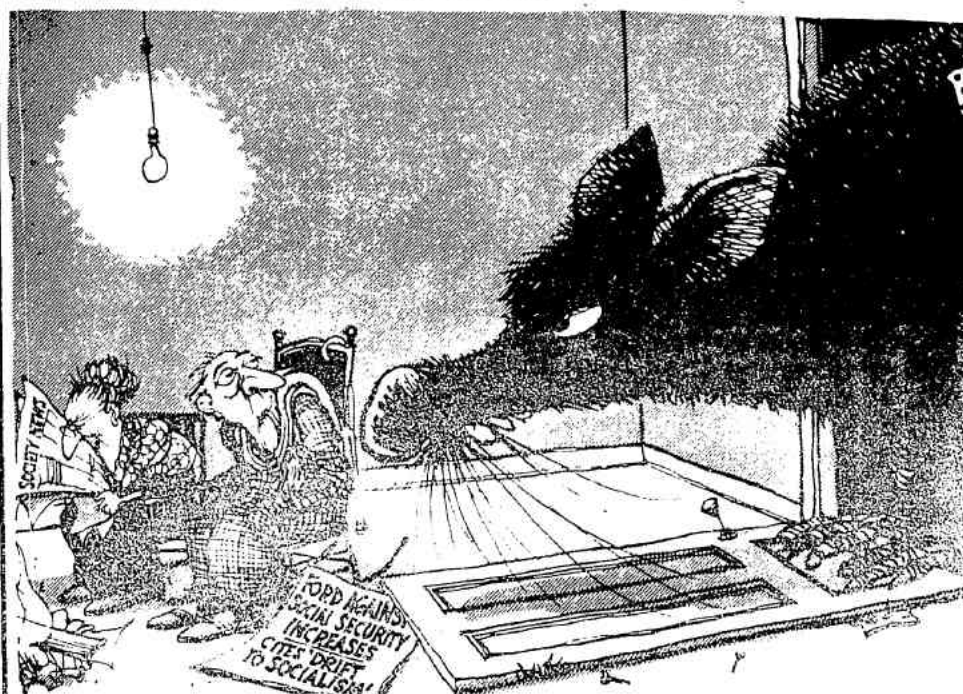
Taim Bilong Masta, the Australian Involvement with Papua New Guinea is one of the ABC's most ambitious social history projects. It will begin on ABC Radio 2 in Sunday Feature on April 12 at 1.30pm (SA 1.00pm) and on Radio 3 on Fridays from April 17 at 10.15pm (SA 9.15pm NT 9.45pm and WA Sundays from April 12 at 9.15pm).

Taim Bilong Masta (a pidgin English term meaning time of the white man) is produced and presented by Tim Bowden, who has been working on this series of 24 programs for almost two years.

He says that the series will explore all aspects of Australian colonial experience in Papua New Guinea.

Patrol officers, miners, traders, planters and missionaries will tell their own stories.

Other areas of interest will be the effect of World War II on Papua New Guinea, the position of the Chinese and mixed race communities, race relations in general, justice, health, transport, exploration and the emerging nationalism which led to independence in 1975 (many years before most Australians and many Papua New Guineans thought it would come).



'Let me guess . . . you're either inflation or recession, or illness or privation, or suffering, or the dire and horrible peril of galloping socialism'

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MEDIA

Lord Cato, banker for both the Queen and Rupert Murdoch, may have flinched a little recently, had the Australian media baron decided to buy Qantas out of its continuing troubles.

Given Murdoch's business record however, he would quite likely have underwritten the venture.

According to Lord Cato, "People all over the world clamour to lend money to Rupert. He is a winner and people like to be with winners".

Murdoch has won a substantial fortune on his ability to acquire ailing newspapers and make them pay. His formula of sex and sensationalism sells newspapers on three continents.

Now, the man who introduced nipples to Britain's breakfast tables, has moved that great establishment newspaper, "The Times" and its 'Supplements' into his stables.

In a deal which could cost upwards of \$26 million in redundancy payments, as well as \$24 million for the plant, site and titles, Murdoch will need all his business acumen to make "The Times" (current losses - \$2 million a month) a profitable operation.

Rupert Murdoch's rise in the newspaper business followed his father's example.

Sir Keith Murdoch won world wide acclaim as a war correspondent for the Melbourne "Age" in exposing squalid conditions and low morale among Australian soldiers in Gallipoli.

He later went on to a distinguished journalistic career, becoming chairman of the powerful Herald and Weekly Times Group.

Rupert and his three sisters spent their childhood between a home in suburban Melbourne and the family property, Cruden Farm. At age 10, young Rupert was sent to the fashionable Geelong Grammar School where his radical views won him the nickname "Red Rupert".

From Geelong he went to Oxford where he was once banned from a student political club for the ungentlemanly sin of campaigning for office.

Murdoch took a pass degree in Philosophy and Politics, graduating just after the death of his father in 1953.

Sir Keith's shares in the Brisbane "Courier Mail" and the Herald and Weekly Times were sold to cover death duties leaving the Murdoch family with only the struggling Adelaide "News" and a radio station in Broken Hill.

Murdoch set out to achieve what his father had not - a media empire.

He talked Sir Keith's long-time friend, Lord Beaverbrook, into giving him two months work as a sub-editor. Then armed with this experience and aged 22, Rupert went home to manage the "News".

In Adelaide the "Advertiser" (H&WT) pressured Murdoch to sell, but he fought, ending up instead with a controlling interest in the Adelaide "Sunday Mail".

Murdoch stayed in Adelaide for eight years as editor and publisher of the "News", where he acquired journalistic skills and a degree of business sense.

He was known around his Broken Hill radio station as a keen gambler, with a particular weakness for the Australian national game - Two Up.

As Murdoch confided to his biographer Simon Regan: "I love to play it. You bet on a run. You go in with a



MURDOCH

... In Australia he has been credited with pushing the 1972 Labor "It's Time" campaign to victory only to turn back to the right in 1975 and support Malcolm Fraser.

... This loan was approved soon after Murdoch lunched with President Carter, and the 'New York Post's' endorsement of Carter for the Democratic Presidential nomination. The 'Post' endorsed Ronald Reagan in last November's Presidential election however

couple of quid and two, four, eight, you double it all the time. If you're betting on, say, heads you can make hundreds if you get a run. Then it comes down tails and you're all through. The real game is to gamble on exactly where to stop".

Murdoch was looking for a "run" and bought up any media organization on the market.

In 1956, he paid \$400,000 for Perth's "Sunday Times" and later bought his first television station, NWS 9 in Adelaide. Sydney was the next city to satisfy his business appetite with the purchase of Cumberland Newspapers, publishers of a host of suburban weeklies.

In 1960, Sydney's newspapers were dominated by Frank Packers' Consolidated Press and John Fairfax and Sons Ltd., who tried to bankrupt Murdoch by selling him the ailing Mirror Newspapers Group for \$4 million.

The successful formula of "tits and bums", sex and scandal lifted circulation for both the "Daily Mirror" and the "Truth" making them profitable and sparking off a continuing circulation war with the Fairfax "Sun".

In an ambitious venture in 1964, Murdoch launched "The Australian", a quality paper, which despite a \$27 million investment has only recently turned a profit.

By 1968 Murdoch's holdings were estimated to be worth \$50 million, and a year later he burst onto Fleet Street in London and took control of the ailing Sunday scandal sheet, the "News of the World", for \$20 million. Shortly afterwards he bought another failing newspaper, the London "Sun" for \$500,000 and turned them both to profitability.

Murdoch shocked many Britons by rehashing the sordid memoirs of call-girl Christine Keeler, but was later publicly castigated on the "Frost Show" for this. "You get bruised in life", was Murdoch's reaction. He subsequently bought a major interest in London Weekend Television, a production company partly owned by Frost and sacked dozens.

Back in Sydney Murdoch paid \$15 million in 1972 for the banners and goodwill of the "Daily Telegraph" and "Sunday Telegraph" which he took from Consolidated Press and published from his Holt Street presses.

Tired of Britain, in 1973 Murdoch moved to the U.S. where he purchased the San Antonio "Express - News" (\$18 million) and launched a national weekly, the "Star".

In 1977 Murdoch stunned the American media by his purchase of the "New York Post", "New Yorker" Magazine and the left leaning "Village Voice" for \$45 million. "Time" magazine ran a cover story picturing Murdoch as King Kong atop the New York skyline with the banner, "Extra!!! Aussie Press Lord Terrifies New York". Since then Murdoch has failed to make the "Post" pay. Even though circulation has increased, losses of \$4.5 million are expected this year.

Murdoch has recently been active in Australia with the purchase of a 49.5 percent interest in Ansett Transport Industries, primarily, it is said, to gain a controlling interest in ATV10, the Melbourne TV station. Last September the Australian Broadcasting Tribunal refused to approve this takeover on public interest grounds. While Murdoch is currently appealing against this decision, he had hoped to create a major television network, adding the Melbourne station to his TEN 10 station in Sydney.



Murdoch's Sydney based trans-national, News Corporation Ltd., which owns 100 per cent of the Australian operation, News Limited, the American, News America Ltd., and the British News International Ltd., is expected to increase profits this financial year by 88 per cent. Part of this is due to News Corporation's outright purchase last year of 50 per cent of the British subsidiary's stock which had been publicly traded. An additional \$15 million is expected from Ansett. With standing assets of \$250 million and a \$1 billion annual turnover, News Corporation has given Rupert Murdoch the "run" of his life.

There seems little prospect of Murdoch's buying spree ending although even he must have a credit limit. Hard on the heels of the "Times" takeover it was announced that he had even bought the "Muppets". "Gallipoli", Mr. Murdoch's first incursion into motion pictures is currently being filmed with Robert Stigwood as a partner. Through Ansett, Murdoch also has a 15 per cent interest in Santos, a company engaged in air energy exploration in the Cooper Basin. Santos shares have shot up 70 per cent to \$17 million since Murdoch moved in. Last month Santos and its Cooper Basin partners tapped the biggest on shore oil discovery in Australian history at the Strzelecki Field, with a flow rate of 3,600 barrels a day.



Late last year, Murdoch over-ruled Sir Reginald Ansett and the Ansett Board in ordering 21 Boeing 757's at a cost of \$520 million, instead of the European built Airbus, which had been recommended. To finalise the deal he quickly negotiated a \$290 million loan from the United States Export-Import Bank at the incredible interest rate of 8.1 per cent. This loan was approved soon after Murdoch lunched with President Carter, and the "New York Post's" endorsement of Carter for the Democratic Presidential nomination. The "Post" endorsed Ronald Reagan in last November's Presidential election however, a favour for which Murdoch was landed by top Republicans at a dinner given recently in his honour. Although a Senate investigation cleared the Export-Import Bank of charges of offering loans for political gain, the issue has lately been raised in Congress and seems certain to cause Murdoch some considerable problems.

Murdoch's public image is not good. In many circles he is considered too powerful. His influence is immense and as a political force he is not to be underestimated. In Australia he has been credited with pushing the 1972 Labor "It's Time" campaign to victory only to turn back to the right in 1975 and support Malcolm Fraser. On this occasion News Ltd., journalists in Sydney stopped work and presented a petition to management, alleging "deliberate and careless slanting of headlines, seemingly blatant imbalance in news presentation and political censorship and on occasion distortion of copy from senior specialist journalists". Murdoch was said to have written many of the editorials attacking the Labor Government himself.

One of Murdoch's more curious roles in his position as chancellor of the Northern Territory University. The Chief Minister, Paul Everingham, announced last November that Rupert would become the first chancellor, a strange move given Rupert's dislike for academics and the fact that he spends hardly any time in the Territory. Everingham said at the time: "His wide experience coupled with his vision for the future of the Territory - and for that matter Australia and the world - will ensure that the Senate and the university community will be stimulated to seek high standards of performance".

There is one consolation in living under the influence of Rupert Murdoch: It is worth remembering that Murdoch's company is an Australian trans-national corporation buying up slices of the U.S. and Britain. Like Murdoch's uncanny business success, that in itself is an aberration.

MURDOCH'S BUSINESS INTERESTS

CRUDEN INVESTMENTS
A MURDOCH FAMILY COMPANY
WHICH OWNS 43% OF:

NEWS CORPORATION
WHICH OWNS 100% OF:

NEWS LTD AUSTRALIA	NEWS AMERICA LTD UNITED STATES	NEWS INTERNATIONAL LTD. BRITAIN
NATIONAL NEWSPAPERS THE AUSTRALIAN		SUN NEWS OF THE WORLD THE TIMES THE SUNDAY TIMES
REGIONAL NEWSPAPERS DAILY TELEGRAPH (SYDNEY) SUNDAY TELEGRAPH (SYDNEY) DAILY MIRROR (SYDNEY) TRUTH (MELBOURNE) NEWS (ADELAIDE) SUNDAY MAIL (ADELAIDE) SUNDAY SUN (BRISBANE) SUNDAY TIMES (PERTH) NORTHERN TERRITORY NEWS (DARWIN) 50 SUBURBAN WEEKLYS	NEW YORK POST SAN ANTONIO POST SAN ANTONIO NEWS HOUSTON: 17 FREE SUBURBAN WEEKLYS	BERRIORS ORGANIZATION (PROVINCIAL NEWSPAPERS)
MAGAZINES TV WEEK NEW IDEA	STAR NEW YORK MAGAZINE VILLAGE VOICE	CITY MAGAZINES (ANTIQUE COLLECTORS GUIDE, THE TRADER, LICENSED BOOK MAKER)
TELEVISION SYDNEY (CHANNEL 10) MELBOURNE (CHANNEL 10) 50% INTEREST THROUGH ANSETT		11.8% STAKE IN LONDON WEEKEND TELEVISION
OTHER INTERESTS FESTIVAL RECORDS BAY BOOKS ANSETT TRANSPORT INDUSTRIAL (STALE) SANTOS (50% INTEREST THROUGH ANSETT) L. J. PETERSON (COLLEGE) L. J. PETERSON (LAW) L. J. PETERSON (LAW)	NEW YORK STATE LOTTO (50% INTEREST) THE MUPPETS	PAPER MANUFACTURING (TOWNSEND HOOK) PRINTING (BEMROSE) NEWS PRINT TRANSPORT (ROBEY)

Australia and the Soviet Union

In the previous article in this series I suggested that the best way for Soviet-Western relations to substantially improve was for the adoption by the west of a "carrot and stick" approach, standing up to Soviet aggression where it occurred, but demonstrating to the Soviet Union that the west wanted to enjoy better relations through trade, cultural exchange, and technological and scientific co-operation. In this, the final article in this series I want to suggest some ways Australia can help in this process and to point out how the policies now being adopted are probably hindering it, and indeed landing us in the very situation we want to avoid.

the stick...

To date, Australia's relations with the Soviet Union seem to be largely "stick" and no "carrot". With the exception of a brief period ending with the events of November 11, 1975, and particularly since then, Australian governments seem to have gone out of their way to avoid any show of goodwill towards the Soviet Union. Even before the Soviet Union invaded Afghanistan the Fraser government was speaking ill of Soviet intentions in the Indian Ocean, and since then it has indulged in a campaign of introducing a whole host of petty measures which must make Australia look to the Soviet visitor what certain newspapers would have us believe the Soviet Union is like. I refer specifically to the travel restrictions imposed upon Soviet citizens visiting Australia. It is precisely these sort of restrictions that irk visitors to the U.S.S.R.

A second arm of our policy that needs close questioning is the increasing presence of United States military equipment in Australia. One seriously wonders what good a lot of it would be, even in a geopolitical sense. The U.S. has bases much closer to the world's potential trouble spots than Australia, and with the increasing capabilities of spy satellites, the need for B-52 reconnaissance flights becomes even more doubtful. And, how will these moves be interpreted in the Kremlin? The B-52's prime purpose is as a heavy duty bomber. It is the most potentially offensive weapon based in this country, and their presence is likely to cause much unease in Moscow if some difficulty arises involving the superpowers' interests within their range. Should we find ourselves in such a position, and should a superpower conflict end in war Australia may well be dragged in. Soviet backfire bombers are now based at Cam Ranh Bay in Vietnam. They are thus within range of Australia provided they refuel in mid-air, a capability that both they and the B-52 share.

From a geopolitical point of view, Australia is too far away to provide much strategic value to the world's potential trouble spots, and by the same token we are too far away from them for any serious threat to our security in the foreseeable future. Several highly respectable commentators including government defense analysts and Sir Anthony Synnot have been saying this for years. Looking at the question rationally and without the emotional element of a communist "evil" or "threat", it seems to me that any danger to Australia's security at the present moment exists largely in the minds of our politicians and the unfortunately large number of people who believe what they say. It is a sad fact of Australian life that the old "Red Bogey" gets trotted out at election after election, and has been since the 1920's, and becomes an emotional issue rather than one which is looked at in a reasonable way. The present government whether from conviction or design

continues to look at Soviet foreign policy from the sentimental angle, couching its views in rhetoric about an inevitable third world war. Sadly, their bombast and their determination to "protect" us by tying us closer to the U.S.A. may very well be leading Australia into diplomatic hot water and antagonizing the Soviet Union to the point where we may well appear as a threat to its interests.

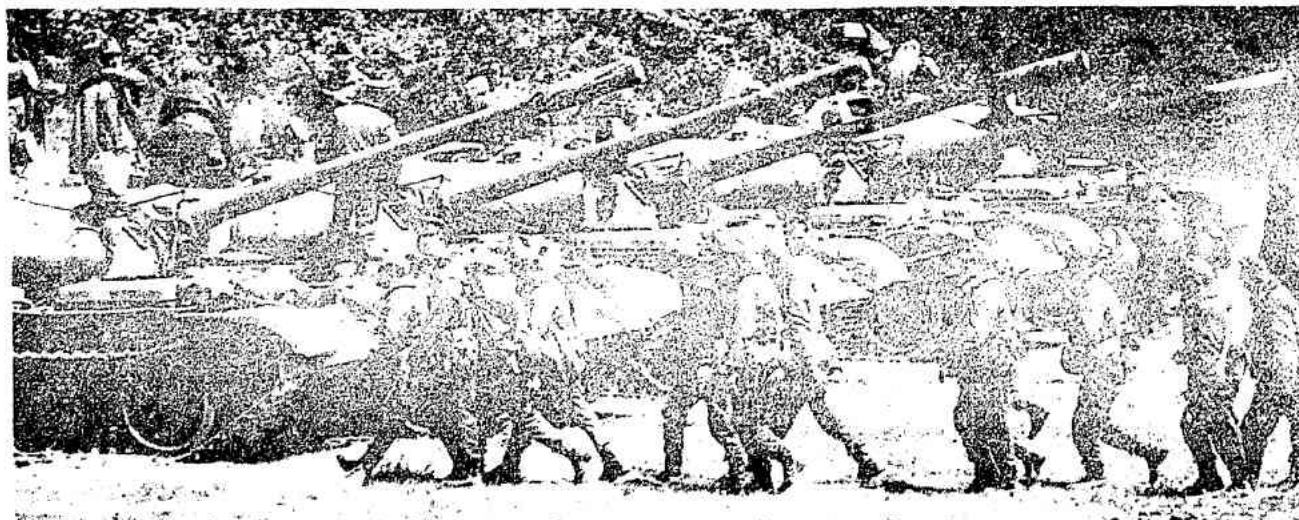
and the carrot!

Australia is too far away from any major trouble spot to offer any "stick" to the Soviet Union, but we could well offer some "carrot". The Soviets are interested in trade with us, and each year buy wool and much needed grain from us to supplement their harvests. The Soviet market might well be an enormous filip to our rural industries, and there also exist possibilities for mutually advantageous exchanges in such fields as water resources development, energy, technology, and culture. Maybe this way, we being as it were capitalist lackeys, might be able to demonstrate that not all westerners and capitalists are trying to destroy the Soviet Union. Being so far from any Soviet threat Australia is in an ideal position to adopt a new and creative foreign policy of its own which can act as the "carrot". Somebody else better placed can provide the "stick" in the event of any further Soviet aggression. Obviously Australia should not acquiesce in any further aggression, and if there is any the "carrot" should be taken away, but before you can do this you must have a "carrot" in the first place. By their petty minded policy and bombast in the world forum, the Fraser government have lost their "carrot" and seem in a quandary about what to do.

I would just like to conclude by replying to a couple of points raised by Bruce Rogers in relation to the first article in this series. I feel that the second article might have cleared up most of the difficulties, especially the one relating to the Soviet Union's justification for fearing the west. Obviously one can easily understand the Soviet position if you bear in mind that western armies have violated Soviet frontiers no less than three times since 1900! As to some of the other points he raised, pressure of time and academic work prevented me checking the accuracy of some of my facts as thoroughly as I would have liked. I acknowledge the slip on Afghanistan, but it does not alter my argument that Soviet intervention was timed to take advantage of a division within the country, and the weakness of the Democratic foreign policy in the U.S. The point he raised about the connection between Ronald Reagan's election and the invasion of Afghanistan was not able to be developed as fully as I would have liked, owing to shortage of space, but I persist in the belief that there is a connection between the two events, a belief based on such evidence as statements by influential Americans, newspaper editorials, letters to the editors of certain publications and my understanding of what Americans in general see as their place in the world.

All of these articles have to some extent been deliberately provocative. My aim has been to try and get people to think about the issues involved in Soviet-Western relations in the hope that they will attempt to see what lies behind the rhetoric which is all we usually hear and which masks the real issues. At a time when the world seems nearer to major conflict than it has for many years it would seem timely to examine what is going on and what steps can be taken to circumvent disaster. If these articles have prompted anyone to try and think about what lies beyond the rhetoric I will be very pleased. If they lead someone to studying Russian history I will be elated!

ANDREW MAHER



COMMUNICATION AND STUDY SKILLS UNIT

There are four people who work in this Unit: John Clanchy and Brigid Ballard, who attempt to help people who come with general problems about study or with particular difficulties with an essay, a tutorial presentation or an exam; John Taffe, who is a numbers man and can help students who feel uncertain about their ability to handle the numerical aspects of their work, especially all those who forgot their sums ten years ago and now have to manage statistics in their courses; and Claire Breakspear, who answers the phone, makes appointments and generally knows what is happening.

Last year we saw a total of 784 students at the Unit, of whom half were first year students and the rest were from all later years and levels, including PhD students. So if you are new to ANU, or if you have not made use of the CSSU before but feel dissatisfied with the progress you are making in your studies, or if you find yourself bewildered by statistics, come along to talk with us. We are in the Chancelry Annex and are available Mondays 9am - 7pm, Tues - Thurs. 9 am - 5pm, and Fridays 9am - 3pm.

We prefer to work with individual students, as we find it is a more effective use of your time and ours, but we do also run courses at certain panic points in the academic year. In February this year we have had over 90 new students coming to Introduction to University Study courses and to Statistics for Social Sciences courses. We already have a waiting list of over 60 for the next Essay-Writing course to be run in mid-March. Later in the year, before the first essay deadline in most Arts courses and, again, after the first essays have been returned, we will be running further Essay-Writing courses. These will be advertised for us, we hope, in first year lectures. For Law students, we'll be joining your Law staff on a weekend workshop sometime in March. For Science students, we'll be co-operating with staff in at least two of your first year courses in which essays are required. So you'll probably see more than enough of us anyway. But if you do want some assistance, either come over to the Unit or, better still, phone Claire on 49 2772 or 49 3749 and make an appointment. After all, it is normal, not odd, to run into occasional frustrations with your studies....

THE RAPE CRISIS CENTRE - 47 8071

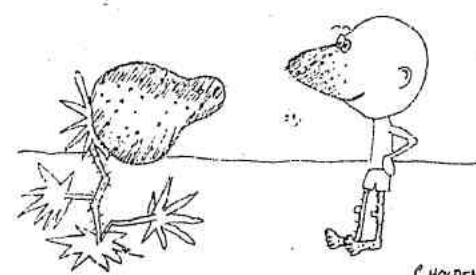
The Rape Crisis Centre is a collective of women who offer sympathetic support, and medical and legal information, to women who have been raped, assaulted or sexually harassed. Women can talk anonymously on the telephone, or visit the Women's Centre at 3 Lobelia Street, O'Connor.

The Collective also tries to breakdown the myths and taboos surrounding rape by talking to schools and community groups, and by providing information displays for local functions.

At the moment, Rape Crisis needs more interested women to help in any way they can. Many tasks and projects need doing, such as a phone in, publicity drives and press releases, but women are needed to share the work and pool their enthusiasm. Those with time would be welcome as day roster workers, those with office or artistic skills to organize the files and resource material, and prepare the displays. Any women who feel happy at the prospect of speaking to groups and schools would also be welcomed.

The fear of rape and sexual harassment affects every woman; women's energy is needed to support each other and dispell myths that make women feel guilty.

The Rape Crisis Collective meets every Thursday at 5.30pm, at the Women's Centre, 3 Lobelia Street, O'Connor. Any women would be welcome at these meetings, or could phone 47 8071 during the day for more information.



HOLDEN.

Gun Control

An article ("Did he Pull his own Trigger?") in the last copy of 'Woroni' seems to suggest that there was an element of poetic justice in that President Reagan was nearly killed by a handgun yet was a leading opponent of gun control. The article then went on to criticise the slogan used by the American gun lobby that guns don't kill people, people kill people. In doing so the article supported many of the myths concerning gun control in the US and worldwide. OK, let's examine some of the popular misconceptions concerning gun control in the U.S.

MYTH: In New York anyone can buy a handgun over the counter and New York has the highest rate of violent crime in the USA.

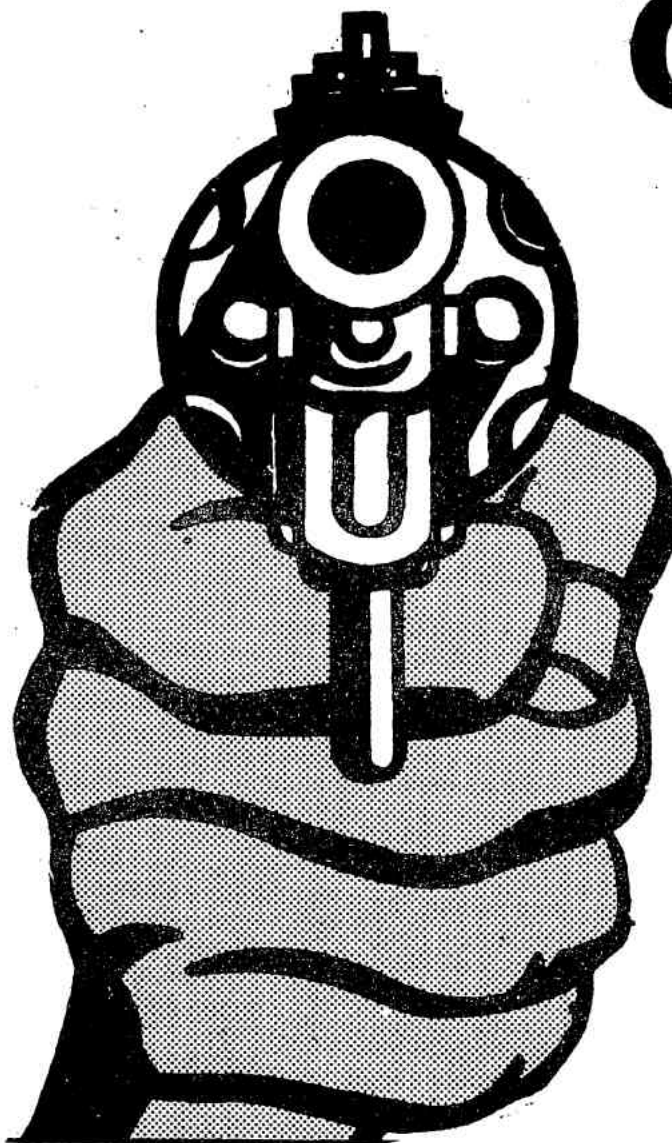
FACT: The ownership of any handgun (i.e. pistol or revolver) by private citizens is totally prohibited in New York and in fact a special act had to be found to allow the National Pistol team to fly out of New York and transport their weapons. The surrounding states have much less stringent gun controls and much lower crime rates. In fact Washington D.C. has probably the highest violent crime rate in the U.S. and has very stringent gun control laws, almost as tough as New York.

MYTH: The United States has the highest evidence of civilian ownership of firearms.

FACT: The Swiss followed by the Israelis lead the world in the rate of firearms owned by civilians. Then follow the Danes and the Finns. If it were true that possession of firearms corrupted the psyche these countries should be amongst the most violent in the world, however all of them have a very low rate of homicide and violent crime.

MYTH: Gun ownership in Great Britain is heavily restricted.

FACT: You buy a gun licence (valid for shotguns) at the post office, just the same way you would a dog licence and there's no police check at all. If you think a shotgun's some kind of toy then why were they so popular with the troops (on both sides) in Vietnam?



Let me quote Colin Greenwood, Superintendent of the West Yorkshire Metropolitan Police (referring to the use of handguns.)

"No matter how one approaches the figures, one is forced to the rather startling conclusion that the use of firearms in crime in Britain was very much less when there were no controls of any sort and when anyone convicted, criminal or lunatic, could buy any type of firearm without restriction. Half a century of strict

controls on pistols has ended perversely with a far greater use of this class of weapon in crime than ever before."

According to the figures presented in the original article it appears that Japan (with 1.6 murders per 100,000) has a murder rate some 25% higher than Britain's (1.3) yet has far more stringent controls on gun ownership. In fact I believe it is practically impossible for a citizen to own a rifled weapon of any description.

Turning to the Australian situation, gun control is pretty much the affair of the states, rather than the Commonwealth. Australia is composed of five States two Territories and Queensland, plus a few odds and sods like Macquarie Island. Each state and territory has widely differing laws concerning the purchasing and ownership of firearms. It is interesting that most of the older laws seem designed to prevent military insurrection. I'm not going to give the game away by outlining the laws in the various states and territories. Perhaps the reader might like to attempt to rank them in order of toughies (harshness?) from the rate of violent crime in the differing areas.

The big problem with most gun controls (and I think the ones in existence in the ACT are about the most sensible) is that they usually do nothing to cut back the crime rate and are merely a nuisance to legitimate owners. A good example was a law that was considered in the USA designed to outlaw cheap Saturday night specials" that are commonly used in street crime. The problem was that none of the Saturday night specials failed the required test, the only pistol that did was the German Sig-Saver which at that time was recognised as being the best in the world.

Basically I think the old slogan guns don't kill people - people kill people is basically true. It is an interesting point that the American National Rifle Association (and I believe the Sporting Shooters Association of Australia) have a policy that the minimum non parole period for anyone using a gun for criminal purposes be twenty years. A point perhaps to ponder.

J. Coochey.

MASS PRODUCTION

the satay adventure

by Chin Boon Lim

Have you ever thought of being your own boss for a day? My opportunity to do just this occurred during the last Canberra Festival's Food & Wine Frolic when I decided to set up a stall to sell Satay, an Indonesian meal served on skewers, at the frolic.

I started shopping on Friday night; buying 65 kilos of beef, a large sack of onions, several boxes of cucumbers, tins of peanuts, various spices, satay sticks and many more ingredients. The most important item was a food processor to pulp onions, garlic and ginger.

Large pots hired from the Malaysian Students' Association were used to marinate the beef. My friends Jali, Chris and Mao helped me poke diced meat pieces onto satay sticks until 4am on Saturday morning. More friends began helping on Saturday, providing lunch so that we could complete the skewering by Saturday night.

By 5pm we had finished poking all the meat onto the satay sticks - which occupied all the Garran Hall oven trays.

I must apologise here to my fellow Garranites. I hope that I did not unduly inconvenience you. On Friday night most Garranites thought that it was a big joke, but by now it was something to talk about.

I was lucky with the weather. The temperature was cool and this helped to keep the meat fresh. Of course, the spices also helped to preserve it.

On Saturday evening I realised that I would be the only person in the sales force. After running around campus I managed to find Wendy, Chris and Daniel to help me.

We all discovered that cooking Satay sauce is a health hazard especially when there are so many spices and ? involved. Luckily Salih came to the rescue and the Satay sauce began to taste like the real thing.

On Sunday morning we loaded our stall and food onto a friend's van. We arrived a bit late at the park. It was hard to decide where we should put our stall. After looking around we decided to put it up next to the Boy Scouts as it seemed as though a lot of people would pass by there. It was also in the shade.

The weather was comfortably warm. I could have lost all my investment, \$500, if it had rained. By 11am the Satays were selling like hot cakes and the queue had 30-40 people in it. As a result of the superb Satay cooking of Daniel we were able to cook all our orders in only one BBQ charcoal grill.

We ran out of cucumber and onions. I ran back to Garran Hall to get some more. By the time

I had returned to the stall the queue was even longer. By 4.30 we had sold everything.

We all had a good time. It was very tiring and I made a few mistakes -

- 1) Preparing and cooking the satay was labour intensive. We should have had something that is not so hard to prepare.
- 2) We put too much meat on the sticks,
- 3) Too many ingredients left over - onions, coconut, peanuts and paper plates.
- 4) The selling price was too low - although we sold everything, the profit was small.
- 5) Too much was outlaid - should be \$200-\$300 - not \$500.
- 6) I would have preferred a partnership so that different jobs could have been allocated to different people.

I am really happy to know that I am a doer and not a talker. I proved that it could be done. This gives me a sense of accomplishment. I would strongly recommend to my fellow students and friends that they should try something like this. It is a good experience, can provide pocket money and helps you to learn how to work together with other people.

THE MEANING OF THE RESURRECTION

Who is Jesus — a living Saviour or a mere man who lived and died long ago? This is a central question, and I will try to answer it. Our whole view of this question depends on the answer to another question — did Jesus rise from the dead?

It is universally agreed that Jesus died, as a result of crucifixion. No scholar questions this. It is also agreed that shortly after Jesus' death, a group of his followers claimed that Jesus had risen from the dead and that they had encountered the risen Jesus. So far so good. Now a question arises — were Jesus' followers sincere in their claim that Jesus had risen? Was their story a gigantic hoax, a lie? The vast majority of scholars, including atheists, say that Jesus' followers were undoubtedly sincere in their belief that Jesus had risen. The best evidence of their sincerity is this — in proclaiming Jesus' resurrection, the followers of Jesus had everything to lose and nothing to gain. They would have encountered opposition from the Jewish Pharisees (remember that Jesus called the Pharisees "hypocrites" and "white-washed tombs") and from the Roman authorities. The Roman historians Tacitus and Suetonius speak of the Roman emperors Claudius and Nero taking strong action against Christians, — so that many Christians were expelled from Rome by Claudius and many were put to death in Rome by Nero. Moreover, no scholar seriously disputes that the apostle James was executed in Jerusalem by Herod in 44 AD, and that the apostles Peter and Paul were put to death in Rome, around 65 AD. When people embark on such a dangerous course, one cannot seriously believe that they are insincere in their claims. One does not die for what one knows to be a lie, especially when there was no motive to invent the lie in the first place.

Still, sincerity is not enough. An atheist may concede that the followers of Jesus sincerely believed that Jesus had risen. Of course, only a deep experience could generate such a belief. But was their sincerity well-founded? Did it have an objective basis in reality, or did the followers of Jesus suffer from hallucinations, which deluded them into believing that Jesus had risen? The strongest argument against the "hallucination hypothesis" is that Jesus' followers are said to have been amazed, unbelieving and sceptical at first about the Resurrection. Even when they saw Jesus, some of them doubted. The Gospels make this clear (see Matthew 28:17; Mark 16:14; Luke 24:41; John 20:25). The fact that the Gospels record unbelief on the part of the apostles themselves, (who came to be leaders in the Christian community), is a guarantee of the veracity of the accounts on this point. No Christian writer would record a fact which put the apostles in such a bad light (namely, their doubt) unless the fact were true. Now it is possible for a person who *wants* to see something or *expects* to see something, to hallucinate. But when a person *doubts* what he sees, then it cannot be the product of an illusion or wish of his mind. Sceptics don't hallucinate. Yet these same apostles, sceptical though they were, became convinced enough of Jesus' resurrection to *die* for the fact. What changed them? We have ruled out an explanation that makes their experience of Jesus a purely subjective experience, without any basis in reality. The only alternative, then, is that their experience was objectively real — what they claimed to see really existed. Jesus had risen!

At this point, various objections remain to be answered. Don't the accounts of the Resurrection conflict? Yes, they do. This is hardly surprising. The earliest account, (by St Paul), was written down 20 years after the event itself. When such an amazing event is told and re-told, after 20 years we would expect a few confusions and discrepancies over details. And after all, the discrepancies are relatively minor — e.g. how many women went to the tomb of Jesus on Easter Sunday? The main point is not obscured — Jesus has risen and his apostles have seen him. There were also others who saw Jesus. To fuss over minor details is to miss the wood for the trees. One cannot ignore the key fact — Jesus' followers were convinced that they had seen the risen Jesus.

Other people object that no matter how improbably a naturalistic explanation of the Resurrection (e.g. the hallucination hypothesis) may be, a supernatural explanation (i.e. that Jesus really was risen) is even more improbable. So one rejects the view that Jesus rose from the dead. This objection has 2 main defects. First, it assumes that miracles cannot occur because the laws of nature cannot be violated or changed. In reply, Christians point out that a miracle is not a violation or suspension of the laws of nature. Rather, it is the intervention of another force (God) who outweighs and overcomes these laws. To illustrate — when I hold a pencil in my hand I am not violating the force of gravity which makes the pencil fall if I let it go. Rather, I am simply using something stronger than gravity to hold the pencil up — namely, my muscle power. Gravity continues to operate, but it is overpowered. Secondly, the objection assumes that miracles are automatically improbable

in all cases. But this is ridiculous. Miracles, by definition, are supposed to be worked by God. As our finite minds cannot comprehend an infinite God, we have no right to decide *a priori* that God will always act in a normal, non-miraculous way. We have no right to call miracles improbable. If there is sufficient reason for a miracle, we should be open to accepting one if it occurs.

I would argue that Jesus was such a remarkable person that one should not be surprised if he was raised from the dead. His ideas are really inspiring. Here are some of them: "You have heard that it was said: 'An eye for an eye and a tooth for a tooth'. But now I tell you: do not take revenge on someone who does you wrong. If anyone slaps you on the right cheek, let him slap your left cheek too."

"You have heard that it was said, 'Love your friends, hate your enemies.' But now I tell you: love your enemies, and pray for those who mistreat you, so that you will become the sons of your Father in heaven . . . Why should you expect God to reward you, if you love only the people who love you? Even the tax collectors do that!"

"Love one another as I have loved you."

Remarkable words! What is more remarkable is that Jesus actually practised them. When he was dying on the Cross, he prayed for the men who were killing him — "Father, forgive them, for they know not what they do." Nor is that all. Countless followers of Jesus have been inspired to radiate love. Let me illustrate. Once there was a man riding along a road, on a horse. A leper passed him, and begged for money. The man on horse had always been horrified of lepers, but now he gave something more than money. He gave love. He got off his horse and kissed the leper. The man on horse was St Francis of Assisi, who began life as a rich merchant's son and embraced a new life of poverty and love, because of his devotion to Jesus. The example of Jesus has inspired so many people to lead better lives.

The world has been made much better by Christianity. Let me give a few examples.

We find Christians have been prominent in fighting for *social justice*. Among Catholics, we note that last century, Cardinal Manning was strongly on the side of the London dock workers when they went on strike. Pope Leo XIII, in his encyclical "*Rerum Novarum*", (issued 1891), stated that workers had a basic right to form unions. Pope Pius XI, in his encyclical "*Quadragesimo Anno*" (1931), criticized monopoly capitalism because it "drains the life-blood of the nation". Pope John XXIII's encyclical "*Pacem in Terris*" was praised even by Khrushchev. Among Protestants, the noble efforts of Lord Shaftesbury to abolish child labour in England are well-known.

Christians have been very prominent in attacking slavery. Wilberforce was a Protestant, who, with John Wesley's approval, did his utmost to abolish slavery in the British Empire. As for the Catholics, we find that as far back as 1462, Pope Pius II denounced slavery as a "great crime". Pope Paul III in 1537 issued a document in which he condemned the enslavement of American Indians, and excommunicated all those who henceforth enslaved the Indians or deprived them of their property. Many Dominican priests (e.g. Las Casas) and Jesuits opposed slavery in the Spaniard Empire.

Going further back in the past, we find that in the days of the Roman Empire, Christians were vehemently opposed to infanticide — a practice that was common with pagans. In the Middle Ages, the Catholic Church, in order to prevent the senseless waste of life at tournaments, enacted severe measures of a spiritual nature against those knights who took part in them. The Church also set up the "Truce of God" to stop, as much as possible, the squabbles between neighbouring barons — squabbles in which ordinary people lost their lives. In time, thanks to the Church, the squabbles ceased.

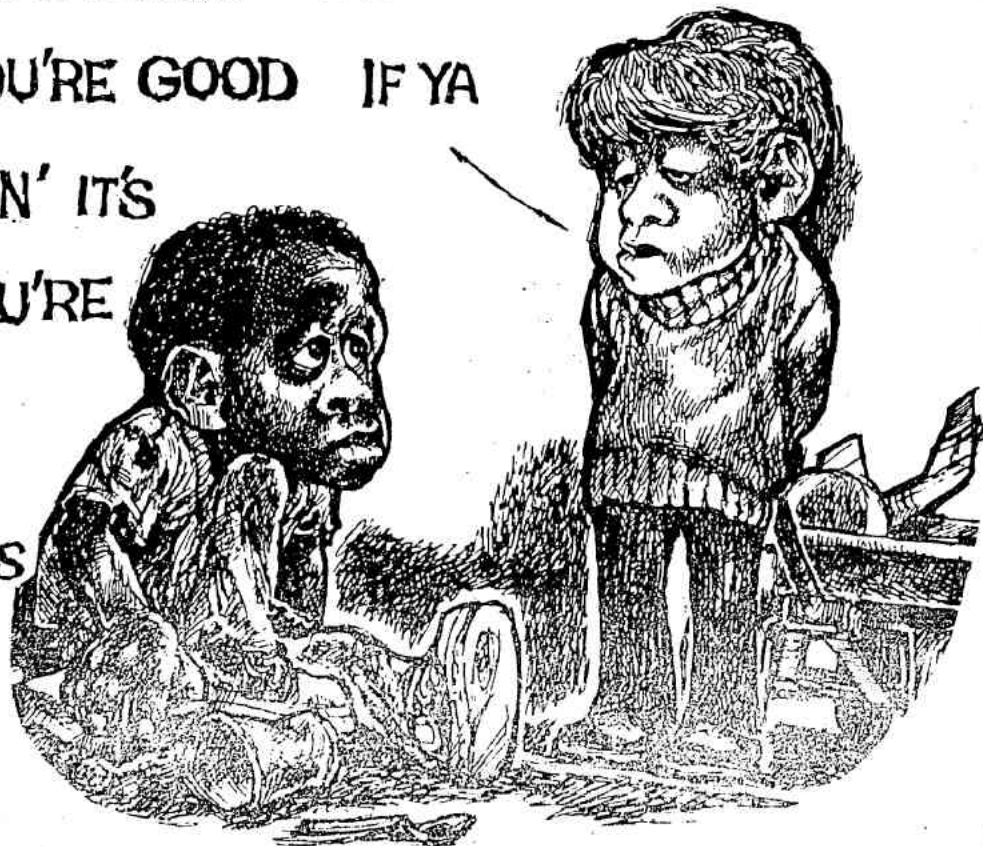
The Christians have also done much to improve the lot of the Jews. In the Middle Ages, Pope Innocent IV denounced vehemently all those clergy and princes who spread slanderous lies against the Jews and who robbed them and stopped their religious services. Many other medieval Popes followed Innocent's example. During World War II, according to a book entitled "*The Last Three Popes and the Jews*", written by Pinchas Lapide, (who was Israeli consul to Italy for several years), Pope Pius XII, the Roman Curia and the entire Catholic Church saved the lives of 400,000 Jews. (So much for the myth that Pius XII did nothing for the Jews). In Nazi Germany Einstein (himself a Jewish refugee) observed that it was not the universities which stood up for the oppressed Jews. Rather, it was the Lutheran Confessional Churches which stood up for the Jews.

As for the Aborigines, I note that last century the Catholic Bishop Gsell did much to help them. At this University campus, there are Christians (Catholic and Protestant) who are actively seeking to find a way of getting land rights for Aborigines.

All this is very well, some will say, but haven't the Christians done more harm than good? Didn't they set up the Inquisition? Didn't they set up empires which enslaved native peoples? Didn't they oppress women, Jews, slaves and workers? The answer to this is that they did it *in spite of*, not *because of* their Christianity. They acted in these barbarous ways precisely because they were *not Christian enough*. They paid lip-service to Christianity and did not really practise it. Would anyone be silly enough to say that the 19th century slaveholders, or the cruel oppressive employers of starving workers, were fervent Christians, who truly loved God and their neighbour? They fail on Christ's own words — "by this shall all men know that you are my disciples — that you love one another." When Nixon was convicted for the Watergate scandal, did anyone blame the American Constitution which Nixon broke? No! They blamed Nixon, of course. When many so-called Christians fail to live up to their creed, why blame Christianity? Surely one should urge such people to become *more* Christian — so that their wickedness will cease.

But what about those fanatics who perpetrated awful crimes against women or Jews or non-Christians, *in the name of Christianity*? Last century there were some who believed that it was justifiable for a Christian to own slaves, or oppress Jews. Surely, it seems, Christianity is to blame here. Yet this is not so. In fact, the trouble was that although people thought that Christianity justified certain atrocities, it didn't really do so. The Bible, when properly understood, unequivocally condemns oppression, and discrimination. As St Paul wrote "In Christ there is neither male nor female, neither

IF YA GOT SOMETHIN' IT'S
CAUSE YOU'RE GOOD IF YA
GOT NOTHIN' IT'S
CAUSE YOU'RE
BAD...
ASK SANTA
CLAUS



it?

And now we come to the crux — is there a God? There are solid reasons for thinking so. One argument runs thus. It starts from the fact that there are things which depend, not merely for their coming into existence, but instead for their very *continuation* in existence, upon other things. These other things depend upon Jew nor Gentile, neither slave nor freeman, but you are all one in Christ Jesus" (Galatians 3:28). And as Christ said, "Love your enemies." Why blame Christianity, then, for the ignorance of fanatics who misunderstood yet other things. Now the question arises, — does this dependency go back forever? Does A depend on B which depends on C, and so on *ad infinitum*? Or do we come to a stop and arrive at a being who does not depend on another being or beings for its existence? It is obvious that we come to a stop. To illustrate — an iron nail is not necessarily magnetic. It will not be magnetic unless there is some magnet to make it magnetic. The nail might be attached to another nail, which may in turn be attached to a magnet. But if we had a nail attached to another nail, which was attached to another, and so on *ad infinitum*, with no original magnet, it is clear that all the nails will never make the one on the end magnetic. We need a magnet, which is magnetic of itself. Similarly, all the dependent beings — no matter how many — cannot, of themselves, keep any being in existence. For these dependent beings, being dependent, cannot act unless they are maintained in existence. Left to themselves, they cannot even exist — they are nothing. Let me add that the regress we are describing does not go back into the past. All the acting causes of a thing's *continuation* in existence must be *simultaneous* with it, not previous to it. (As for the objection that I depend on my parents, who are previous to me, and they depend on theirs, etc., I answer that the example is irrelevant, since I depend on my parents *not for my continuation* in being, but for my *coming into* being).

So we come to an independent, necessary being. What is it? It cannot be any of the people or things around us, because they can all die or be destroyed. If they were independent, there would be no reason why anything should harm or destroy them. Nor could it be some kind of underlying substratum like matter or heat or light which might persist all along, and only be destroyed in its outward forms but not in itself. For the trouble with such stuff is that it is finite in some respect. And anything finite can be conceived as non-existent — I can talk about what it is, and then talk about what it would be like if it didn't exist. A being which is in some way finite need not exist. It is not necessary. Hence it will not suffice.

So we are left with an infinite being. It cannot be conceived as non-existent, for the simple reason that it *cannot be conceived* — it is beyond our grasp. We can describe it, but we can't really define it. Even our descriptions of it are vague.

Now we have a necessary being, infinite in all perfections. In case anyone quips that such a being would be infinitely evil and hence awful, I reply that the necessary being is infinite in all *perfections*, and evil is not a perfection but rather the *lack* of some perfection which ought to be present in a thing. So the infinite being is not evil. As it would be lacking, and hence finite, if it were totally indifferent to suffering, we must conclude that it really cares about human suffering. But why does suffering continue? And how can we talk about an infinite being? Is it the God of Christianity? These questions will be answered in a future article.

VINCENT TORLEY



Teas — and the Legal Referral Service

The Student Legal Referral Service was set up by the ANU Law Society to help students with problems of a legal nature, and it is staffed by law students from senior years. It should be stressed from the outset that we are not, and cannot be, a legal advice bureau. Basically our role is to provide people with a guide to resources available in the community, and give them an idea of the nature of their problem so that they can be used more effectively. We can deal with a wide range of legal problems, including landlord and tenant disputes, consumer problems, traffic offences, martial and minor criminal matters.

The purpose of the LRS is to provide a place where people can discuss their problems, sort out the legal and non legal issues involved, and be referred to whoever can provide the answers to those specific aspects of their problems.

Often we can get an answer on the spot by ringing up the appropriate body, or if the problem is of greater complexity we can arrange a person to person appointment and prepare the way with the appropriate organization.

One of the major concerns for students at the moment is their eligibility for TEAS payments.

The legal referral service can be of particular assistance in TEAS matters because the department discourages, and the Appeals Tribunal prohibits, the involvement of lawyers in TEAS disputes.

TEAS is a highly complex scheme. It would be impossible to set down all the problems that may arise. What follows is therefore a general roundup of what can be done once a problem does arise.

Firstly, TEAS is a legislated scheme whose language has its roots in taxation, and not social welfare legislation. It is as such highly legal and technical with

their decision. If your request for reconsideration fails, as it usually will, then your next step is to appeal to the student assistance Review Tribunal within 30 days of the letter of reconsideration having been issued.

Remember, it is your *right* to appeal to the tribunal. Further as the tribunal has tended to be particularly fair to, and considerate of the student situation, you have nothing to lose and much to gain if you have a reasonable case.

The tribunal is a body independent from the department, and whose decision is *binding* on both the department and the student. It consists of a chairperson and two other members drawn from both legal and academic backgrounds. It does not sit as or like a court and its procedures are informal and as unthreatening as possible. Both the student and the department present their respective cases as succinctly as possible, and a decision is handed down as quickly as possible.

It is important to recognise that the tribunal, as the department, is bound by the regulations. However, the tribunal may and often does, interpret the regulations in a manner significantly different from the department.

Again, the Student Legal Referral Service can be of assistance in helping you prepare your case so as to point out the most important and vital facts in your case.

However, not all TEAS problems are limited to problems of eligibility. You may well have been notified of your eligibility, but the department seems to be taking an inordinate time in forwarding your first cheque. It should be pointed out that delays are not all the department's fault as government priorities have determined that TEAS only has access to the Finance computer once every two weeks! However, we can prod the depart-



little or no room for the use of discretion by the department. That is, the departmental staff with whom you are dealing are there to work within the already defined and immutable guidelines set down by the regulations. If you fall outside the department's interpretation of the sections relevant to your case, then the assessors and counter staff can do nothing about it no matter how much you rant/cry/plead/whinge.

If you receive a notice of your ineligibility, you may request a redetermination of your case. However, it must be remembered that you are asking for a reconsideration of the application of the regulations to your case. This is where the LRS can first be of assistance to you. We can pinpoint the regulations upon which the department acted and the facts of your case they considered vital to their determination of ineligibility. We can help you present a case for a different interpretation of the relevant regulations as applicable to your case, or less drastically help you restructure your case so that it might be brought within the regulations as interpreted by the department.

The department will then send you a "letter of reconsideration" which will

ment along in many cases if the delay is unreasonable. Also, if you should be in truly desperate straits and the first payment is still some time off, we can help you apply for an advance payment from a special emergency 'slush fund' held by the department. (and held very close to its collective chest at that)

Finally, as a word of warning, if your TEAS application looks like being complex, difficult or drawn out, such as in regard to establishing independent status, ensure all major communication is in writing of which you keep one copy. If you have to talk across the desk to an officer of the department on a point of substance write down what he/she has told you and have them verify it in writing. It is essential to keep a file of all communications with TEAS during the whole term of payment as well as during application. This might seem extreme, but there are countless cases where the student and the department disagree over what passed between them.

So if you have a TEAS problem, indeed a problem of any nature that you think involves legal issues, call in and see us on the ground floor, Union Building, Monday to Friday, 11 to 3pm.

The Status and Role of Men and Women in Islam

by Siddiq Osman Noomhammad: MUSLIM STUDENT ASSOCIATION

The attack on Islam by the so-called "free" western media or by the so-called "objective" western scholars is not new. All these double-standard campaigners of human rights also wish to enter heaven by waging a crusade against Islam. The latest manifestation of this is the article by Peter Hasan in, "Woroni", Vol. 33 No.3. entitled 'Women in Islam: Women in Bondage'. The least the Muslims can do is to try to correct the distortions.

Lest the people misunderstand that men/women are to be treated in any way separately, the Quran explicitly mentions men/women at each point.

"Lo, men who surrender to God
And women who surrender
And men who believe
And women who believe
And men who obey
And women who obey
And men who are truthful
And women who are truthful
And men who persevere in righteousness
And women who persevere in righteousness
And men who are humble
And women who are humble
And men who give charity
And women who give charity
And men who fast
And women who fast
And men who guard their modesty
And women who guard their modesty
And men who remember God
And women who remember God —
God has prepared for them
forgiveness and a great reward." (33:35)

These verses of the Quran explicitly state the absolute equality of men and women in matters of reward for their efforts.

Muhammad Qutb (1974) and Seyyid Hossein Nasr (1966), two of the great present day scholars of Islam explain the status and role of men and women in Islam as follows. Muhammad Qutb writes:

Men and women are also equal in their rights to realize their material needs in the world including similar rights to hold property, and dispose of it as they should wish. They are free to mortgage it, to give it in lease, or bequeath it, sell or buy it or exploit it for his or her own benefit: "Unto the men belongeth a share of that which parents and near kindred leave, and unto the women a share of that which parents and near kindred leave" (iv:7), and "unto men a fortune from that which they have earned, and unto women a fortune from that which they have earned" (iv:32).

We must pause here a while to take note of two important points concerning woman's right to hold property and use of exploit it at will. The legal systems of the "civilized" Europe till very recently did not give any of these rights to woman. She could exercise these rights only indirectly through a man, her husband, father or guardian. This means, in other words, that even after Islam had granted woman these rights, the woman in Europe was deprived of them for more than eleven hundred years.

Islam occupies a unique position in that it recognized an independent economic status of woman and gave her the right to own, use and enjoy it in her own right without any intermediary trustee or mediator. Not only this but in the most important problem of her life i.e. marriage as well her independent status was established. She could not be given in marriage without her assent: no marriage was valid unless she agreed to it. The Holy Prophet says: "No widow should be married without consulting her; and no virgin be married without her assent, and her assent is her silence" (Bukhari and Muslim).

Again it was Islam that at a period when the entire world was lost in ignorance and darkness stressed the importance of knowledge for mankind, not as a special privilege of a particular class but as an essential and unavoidable need for each and every one. The Holy Prophet said: "The search for knowledge is a duty for every Muslim, male or female. Seek knowledge from the cradle to the grave". Islam made it obligatory upon Muslims to acquire knowledge as a necessary condition to their being true believers in God and Islam. It also goes to the credit of Islam that it was the first religion that, acknowledging a separate and independent human status of woman, impressed upon her that she could not achieve perfection without knowledge. Acquisition of knowledge was as great a duty of woman as of man, for Islam wanted the women folk to develop their rational faculties along with their physical ones and thus ascend to higher planes of spiritual existence, whilst on the other hand Europe did not even recognize any such right for woman till very recently and did in the end grant it to her only when compelled by the pressure of economic circumstances.

What we have said above is sufficient to confute the allegation that Islam accords woman only a secondary status or that she is treated as subservient to man or that her role in life is, in the eyes of Islam, of no importance at all. For if it had been so, Islam would not have attached so great an importance to the acquisition

of knowledge for woman. That it did so goes to prove that Islam acknowledges an honourable and noble status for woman in life, in the eyes of God as well as society.

But after acknowledging a perfectly equal status as human beings for both men and women, and treating them as equals, entitled to equal rights, Islam does, however, differentiate between man and woman with regard to their special functions in life, a step that has given rise to a great hue and cry by some women organisations supported by certain writers, "reformers" and young men.

The attitude adopted by Islam about the problem of man and woman too is quite in line with the human nature. Thus it effects equality between them where there is a natural ground for it, and differentiates between them where there is a natural ground for it; and differentiates between them where such a differentiation is but natural. Let us take two outstanding situations in which Islam differentiates between the sexes: the distribution of inheritance and the headship of the family.

About inheritance Islam says: "To the male the equivalent of the portion of two females", which is quite natural and justified, for it is man alone who is charged with shouldering all the financial obligations. The woman is under no such obligation as to spend money on anyone but her own person . . . On the whole woman gets one-third of the inherited property to spend it on her person, whereas man is given two-thirds of it to discharge his financial obligations in the first place, towards his wife, and secondly his family and children. There may be certain men who are wont to spend all their money on themselves and are disinclined to marry or found a family, but such cases are uncommon. Normally it is the man who shoulders the financial burdens of his family including a woman — his wife — not as an act of grace but as a moral obligation.

Now as to the second problem, the headship of the family, it is quite clear that it requires a manager to look after and manage the affairs of the family, which represents an association of man, woman and children with the attendant obligations springing therefrom . . . The science of psychology bears witness that the children brought up under quarrelsome parents wrangling over the headship of the family are found to be unbalanced emotionally besides being victims to so many psychological complexes and disorders . . . (Since the woman bears the children), she can ill afford to shoulder extra responsibilities, for her functions as a mother are already far too great a burden upon her.

This does not, however, mean that man should be a dictator over woman in his house, for the leadership entails obligations and duties which can be discharged only through mutual consultation and co-operation. Islam insists that love and mutual understanding and perpetual sympathy rather than conflict and competition should form the basis of family life. Says the Holy Quran: "Consort with them in kindness" (4:19) and the Holy Prophet said: "Best amongst you is he who is good to his wife" (Tirmizi). One gauge thus laid down by the Holy Prophet to judge a man is his behaviour towards his wife. And a very sound standard it is, for no man can ill treat his wife unless he is spiritually diseased and absolutely lost to virtue or at least partially handicapped.

With regard to the institution of polygamy we should not lose sight of the fact that it is just an emergency law. It does not at all represent any fundamental principle of Islamic law: "Marry of the women, who seem good to you, two or three or four; and if ye fear that ye cannot do justice (to so many) then one(only)" (iv:3).

As pointed out in this verse, what is required of men is justice which being difficult to achieve in polygamy, the injunction virtually comes to imply that men should contact with one wife only. Thus the Islamic law in normal life favours monogamy rather than polygamy. But there are certain circumstances under which monogamy becomes an unjust rather than a just institution. In such extraordinary circumstances, Islamic law leaves the door open to polygamy, for although in it complete justice is impossible to attain, the disadvantages resulting therefrom are far less serious than those flowing from monogamy in such emergencies.

During wars, especially when a large number of men are decimated, balance between the sexes is seriously shaken. In such circumstances, polygamy becomes a social necessity as it may save society from the sexual anarchy that generally follows the decimation of a large number of men with a corresponding rise in the number of women in society who have no male breadwinner. Such women may earn their living, but what about their sexual gratification? This may make them fall an easy prey to the lust of men. But even after this, their most innate craving may still remain ungratified — their craving for children, without whom their whole existence is reduced to a dull, lifeless drudgery.

There are besides this certain other circumstances as well under which polygamy offers the only solution to many problems viz. sterility of the wife or a chronic

disease which renders the sexual union impossible. In the first case i.e. when the wife is sterile we may not blame her for it, but why should her husband be deprived of issue, love for which is the strongest in human heart? The second marriage is the only sensible remedy in such a situation. The first wife may stay on with them or secure a separation. As to the chronically diseased wife let it not be said that sex is in itself a base instinct and, therefore, its gratification should not be sought after by undermining the happiness and well-being of an innocent woman. For, the problem here is not whether sex urge is base or exalted. It is rather of the practical need which none may afford to ignore. If the man willingly forgoes his sexual pleasure and is mindful of his wife's pleasure, it is most welcome as an act of nobleness and generosity on his part but God does not burden anyone with more than he can easily bear. Moreover, to face the facts as they are is more realistic and better than a spurious nobleness in the guise of which all sorts of infamies are perpetrated as is generally the case with a people amongst whom polygamy is disallowed.

We must also in this connection bear in mind the situations such as render a husband unable to give love to his wife or divorce her. In this and all kindred situations polygamy provides the only answer and solution.

Now we propose to take up some other doubts that are prevalent about the problem of woman. To begin with is the right of the woman to work and move in public, which is duly endorsed by Islam. In the early period the woman worked outside whenever there was any genuine need for it. Similarly Islam did not forbid women to go out and work in such social institutions as required their services e.g. female education, nursing, medical treatment of women etc. Their services may for these purposes be procured as those of men are procured in wars etc. If a woman has no breadwinner she may as well go and work outside. But it must be remembered that Islam permits women to go outside their houses only when there is really a genuine need for them to do so. Otherwise it does not in principle approve of women's outside activities as the West and the communist nations do. This is a mere folly which Islam does not approve of, for a woman cannot participate in social activities but at the cost of her real primary function within her home by leaving which she may engender many psychological, social and moral problems.

That woman is physically, intellectually and intuitively best equipped for her real function of motherhood can hardly be disputed by anybody. Therefore if her attention is diverted to other unimportant activities, humanity is bound to suffer.

However, hard they may try, the crazy standard-bearers of civilization or the foolish votaries of communism can never effect any change in human nature. The child badly stands in need of the mother's attention during at least the first two years of its growth — full and undivided attention and love.

The crazy westerners may, however, excuse themselves on the basis of their historical, geographical and politico-economic conditions of life, but what about us living in the Islamic East? Have we too got any such excuse? Are there no more male workers available to work outside so that we should require extra female workers, or have the Muslim men — fathers, brothers, husbands or kinsmen — abstained from supporting their daughters, sisters, wives of poor relations and left them to themselves to go out and scratch a living for themselves?

Assigning the woman her natural function of nursing the human race wholeheartedly Islam had an eye to the demands of human nature as well as those of society. So man was charged with the duty of supporting her and providing for her all her requirements so as to leave her free from all irrelevant worries, besides giving her the highest respect and regard so much that when a man enquired of the Holy Prophet: "Who has the first claim to my good treatment?" he said "your mother". The man said "And then who?" the Prophet said: "Then your mother." The man asked: "And then?" Again the Prophet replied: "Then your mother!" The man once again asked: "And then?" The Prophet said: "Then your father!" (Muslim and Bukhari).

Seyyid Hossein Nasr (1966) writes:

From the Islamic point of view the question of the equality of men and women is meaningless. It is like discussing the equality of a rose and jasmine. Each has its own perfume, colour, shape and beauty. Man and woman are not the same; each has particular features and characteristics. Women are not equal to men. But then neither are men equal to women. Islam envisages their roles in society not as competing but as complementary. Each has certain duties and functions in accordance with his or her nature and constitution.

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THE OPPRESSION OF WOMEN IN RUSSIA

Natasha Maltseva is a journalist of the almanac "Women and Russia", known by the pseudonym Vera Golubeva. The editor of the almanac, Tatyana Mamonova, writes about her in this appeal-letter sent from Paris, where she has lived since her expulsion from the Soviet Union.

"Only a few close friends know Natasha Maltseva. But many know Vera Golubeva. And not just in the Soviet Union, but also in France, England, Germany, Italy and America. As with the journalists of "Women and Russia", I insisted that Natasha Maltseva assume a pseudonym. I was afraid for her and for her daughter Yana, eight years old. Nevertheless, none of us expected such a violent attack from the authorities in the confrontations on our free feminist paper, the first published in the Soviet Union. We had simply put together facts that everyone knows in the Soviet Union. In our almanac, in the first issue we had talked about the guilty silence of the official soviet press with respect to the conditions of women. We had talked about the exploitation of Soviet women in the family and at work, we talked about single mothers who receive a state subsidy of five roubles a month and suffer terrible humiliations for their situation; we talked about the drunkenness of our men and their violence, which every Soviet woman has experienced in greater or lesser degree; we described our abortion clinics, that are coming to practice without anaesthetics; we wanted to say also that in the hospitals' maternity wards, women lack care and attention. Instead of receiving human warmth, women are compelled to hear the rough shouting of tired and indifferent doctors; we talked also of these doctors, whose tiredness and indifference is the consequence of overwork, lack of instruments and clean materials, and low wages. We described our kindergartens, the conditions of which leave much to be desired, we denounced the shortage of kindergartens. We also denounced the moral and physical suffering of our women. Natasha Maltseva put herself at our disposition to help in the publication of "Women and Russia". She became Vera Golubeva, and worked with the other women, not sparing strength, time or health.

Her work was absolutely selfless. She dreamed that the women of all the world might unite. After she was compelled by the authorities to leave the Soviet Union, Vera Natasha became responsible for the editing of "Woman and Russia" at Leningrad. She inter-

viewed many women, regardless of their age, nationality or social situation. She talked with them, and solicited interest and reciprocal help. Sympathetic, accessible and lively, she forgot her suffering before the suffering of her friends. An excellent publicist, Natasha described the fate of her sisters in unhappiness. Vera-Natasha is a single mother. She consciously chose her condition. Slender, with big eyes, she would have had plenty of chances of marriage. But each time, in the end, she preferred her liberty. "Our men, would need to re-educate themselves energetically, I prefer to occupy myself with my daughter's education", she used to say. And Yanochka adores her mother. Now mother and daughter are separated, and it pains me to imagine their spiritual conditions in this experience. I've known Vera-Natasha for about ten years. I know her deep attachment to her daughter, her sensibility. I know how much she loves life, bicycle rides with her daughter. They always went to the theatre together. I remember her as always elegant, not thanks to imported clothing: she knitted, and produced by herself all the clothes for herself and the child. She's got golden hands. She can invent original styles. If she'd only wanted, she could have had dozens of clients and lived comfortably. "But I couldn't rest easy, when all around us things are going badly," Vera-Natasha said, "Need to change something. I know many women, like me, can find the same things in feminism. Indeed in this struggle I've found a meaning for my life." She's always been romantic, always looking for something, always idealistic.

"Look, our government calls itself socialist, then why are women so oppressed, so humiliated? Why must they put up with insults, a scurrilous language that discriminates against them at every turn?" Ver-Natasha struggled for the reintroduction of 'women's departments', which were eliminated in Stalin's time. "Who can a woman turn to, any woman, with a woman's problem or sadness? One can't go to the Committee of Soviet Women".

I've talked a lot with her about the fact that our women consider female problems private, personal and unimportant. Indeed, that's really a general tragedy common to all. And one couldn't be more silent about it. "How woman is suffocated amongst us, how she's deceived!" said Vera-Natasha frequently. "We

need to open their eyes on themselves. This emancipation proclaimed with so much hypocrisy has produced for women only the right to do double the work. Real equal rights isn't turning women into their function as mothers as well. Woman gives life, and that's the most important thing. With us, that's forgotten." She had the ardour of a revolutionary: she always talked, not of a ferocious revolt, but of a real revolution in the consciousness of women.



Vera-Natasha was born in 1951, in Siberia. She's travelled a lot in the Soviet Union. She's worked as an assistant at the television agency in Arkhangelsk. But she gave this up to look after the publication of "Woman and Russia", knowing well this work wouldn't bring any economic advantage. To bring up her daughter and avoid the charge of 'parasitism', she got a job just as an assistant worker grading pieces in the "Severno Siyanie" [Aurora Bovealis] factory in Leningrad. The authorities, evidently, thought she'd incite the factory-workers to revolt. And they hurried to arrest her. Notwithstanding the fact that Vera-Natasha was in treatment near a dispensary for the treatment of tuberculosis. A month ago she'd written, suspicions that she was being watched. "They've installed a telephone for me too, to control me better. . . Well, then, they know what I think of them. So the crimes are their actions, not mine. Why do they have the right to stop our mouths?!.. Yes, our authorities have simple and humane ideas about feminism because the opposition of many millions of women represents a serious menace to them. The KGB have done their accounts badly with the first group of editors of the almanac and they've decided to take

a return match with the other collaborators and the women who are just entering the movement. Injunctions to the KGB, like pawns, searches, continued sudden checks on all feminists preceded Vera Golubeva's arrest. Before her, in September, Natalya Lazareva was arrested, also a collaborator in our almanac. But even if, by how hard they watched her, the authorities are trying to fix the guilt for some imprecise crimes on her, still the arrest of Vera Golubeva looks like an exquisitely political act. They're accusing her on the basis of article 70, one of the most rigid of the penal code.

They're holding her secretly in a single cell on Kalyeava Street. The authorities for a long time haven't wanted to commit themselves to an open attack against women. But in December 1980 phalocratic totalitarianism showed its yellow teeth. The arrest of Ver-Natasha is a scandalous action on the part of the authorities. Nor have the attorney's mandates for the search and arrest been shown. They've taken her typewriter and her feminist texts, they talk indeed of the need for a true women's liberation in all the world "In my actions there is nothing antisoviet. I believe in the possibility of socialism. Socialism implies and includes democracy. Up till now we've not known any here. We need to fight. The authorities don't consent to us publishing our almanac openly - we'll spread it around however we can," said Vera Natasha.

Since my expulsion there has been an edition of "Women and Russia" set up in Paris. Recently our defence committee against the repression of women in the Soviet Union has announced Vera Golubeva's arrest to all the feminist organisations of the world, to the Human Rights Commission of the UN, to the Department for the Defence of Human Rights, also of the U.N. We call press conferences, we organise demonstrations. For the 8th of March, the editing house "Des Femines" of Paris will release the third issue of the almanac, published in Leningrad. Vera Golubeva and also Tayalya Lazaveva must be freed."

Printed in Effe (i.e. F), "self-directed feminist monthly", February 1981, no. 2 yr IX.

Written in Russian by Tatyana translated into Italian by Alessandra Venturini translated into English by A.J. Anderson.

ANZAC march in memory of DAY women raped in war: Gerrilong Gardens Reid 9-30

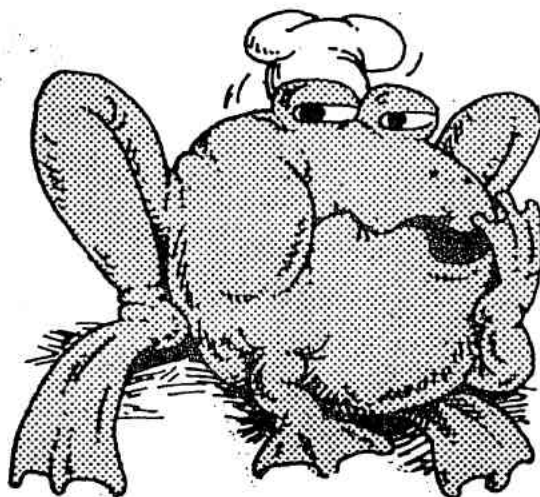
Woroni Vol.33 No. 5 page 27

FROGGI'S KITCHEN

.....and friendly Spaniards to boot

OLE! OLE! OLE! Froggi continues his global trot this week and stops in Spain. Madrid, 10 o'clock one beautiful summer's night to be more precise. Just off the Puerta de Sol in one of those beautiful little backyard type restaurants with a vined trellace and friendly Spaniards to boot. Froggi and his companion, the one with the warm brown eyes, settled down to a huge jug of SANGRIA in fact it was so huge that both imbibers felt more than greedy till it was half gone. Sangria in Madrid is one of the world's simple pleasures. And Sangria is a simple thing to make which is ideally suited to tropical conditions, whatever they are.

Take a couple of bottles of the nastiest, cheapest red wine you can find. "You know the sort that makes you think you've been out riding with Lawrence of Arabia for two days without a drink, chop up copious quantities of oranges, apples, lemons, bananas (but don't add these until the last minute because they go all furry and look rather blechh) strawberries, pineapple, paw paw, guavas, five cornered fruit, sour sop, fresh coconut, rare gumbied mountain dark slimy fruit any or all of these plus more and throw them into a large container. Crush some ice (a fair bit) add that plus a good hit of cheap brandy just before you serve it in an elegant glass jug. Make sure you scrape all of label off the vegemite jars that you drink it out of or the visitors will think you have absolutely no class at all. Sorry,



sorry, I forgot to tell you add the wine to the fruit before you let it rot. Don't forget there are restrictions on fruit fly in some parts of Australia so be careful.

The perfect thing to go with Sangria is the traditional Spanish dish, PAELLA. This beautiful concoction, this food of the sleeping dreamers was also served on that unforgettable night under the stars. You may think Froggi is a trifle romantic today but times being as they are with the untrusting ones hounding at the door of my kitchen Froggi must be left alone to enjoy these melancholy moods. Through these sangria glazed orbs, the bright colors of the Paella stood out like the grey palor of the Prime Minister's face. Reds, Greens and shocking yellows burst forth from the platter, tumbled high with mussels, clams, prawns, fish and squid. The chef said it was easy to make and if Froggi can do it so can you. The rice is easy get plenty of water boiling a cup and a half of rice and hurl them together. Just before the grains are plumped up add some of the finest Spanish saffron. Meanwhile in a pressure cooker if possible get all the seafood, several cloves of garlic, a good walnut of butter and a little water. Put them and a little salt and once boiling give about five minutes. Take out the mixture and retaining the juice mix with the drained rice. Gently. Now quickly chop a red and green pepper, sauté for one minute and toss the lot. Serve promptly and be assured that it works the magic it did for Froggi and his faraway friend on a warm Spanish night.

The Myth Of Milk

There is probably more confusion surrounding the use of milk and its byproducts butter and cheese than any other foods in our diet. We are warned by experts in the field of nutrition that these foods are contributing factors in the development of heart disease, obesity and other sicknesses, and yet we are bombarded by advertising stating that milk and its products are essential for good health. Do we really need our pinta? Is milk in fact a 'perfect food'? Or are we being misinformed at the expense of health for commercial reasons and in perpetuation of a myth?

Do you Outgrow your Need for Milk?

To understand milk products better we must look at the nature and purpose of milk. Milk is a highly assimilable food secreted by the female mammal to ensure that her offspring make a proper adjustment from the internal environment, where it has lived during pregnancy, to the outside world. The milk of each mammal has particular characteristics tailored to the developmental needs of the species. There are, for example, some essential differences between the needs and therefore the milk of cows and humans. When a calf is born it must quickly develop a strong bone structure; it must stand fairly soon and move under its own power. The milk of the cow is designed to fill these requirements. Cow's milk is richer in protein and calcium than man's, as well as containing a higher level of saturated fats. All this promotes rapid development in bone structure and muscle tone. Human development is quite different. A human infant does not have to stand, walk and fend for itself quickly. Rather, the greatest human development in the early stages is in the nervous system. For this reason mothers' milk is rich in the specific fats for this purpose — and which are easy for the baby to digest — the milk is sweeter and more alkaline. It has been said that cow's milk builds strong bones. True, but cows are not generally known for their intelligence. Another factor often overlooked is that milk of any kind is intended as food for only the young. No other mammal than Man uses milk after infancy. In fact, we lose the ability to digest milk efficiently as we grow out of the infant stage. The enzymes used in the digestion of milk are completely lacking in the adult. This means that milk must first be curdled and soured in the stomach before it is digested.

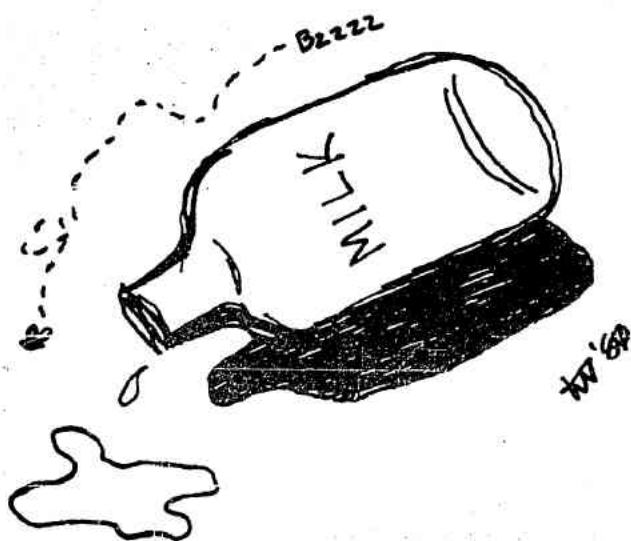
How Much is too Much?

Milk and its products were traditionally used in two situations: where the people were nomadic and had no fixed crops to live on; and where the weather was cold and additional fats were needed in the diet. In both these instances the amount of milk, butter or cheese used was quite small compared with today's consumption. The question of quantity is very important here. Fats have a tendency to be stored in the body for further use. If there is an excessive amount of fat in the diet it begins to be stored in areas where it is harmful to health. Most present-day concern about the over-consumption of milk and its products focuses on the abnormal storage of these fats in the circulatory system, in the joints, or in the organs themselves. The most harmful of these fats are those found in animal products, either flesh food or dairy. These fats are the so-called saturated fats which, unlike most vegetable fats, are difficult for the body to digest. (See also **Natural Note**

No.3, Vegetable Oils.) These fats can eventually line the interior of the blood vessels, decreasing the efficiency of the circulatory system and in extreme cases blocking the flow of blood altogether or crystallizing and forming deposits in the organs. For a person doing a great deal of hard physical labour or living in a very cold climate a small intake of animal fats is probably burned off. For most people living in an urban environment even a little is too much.

Has the Quality of Dairy Foods Changed?

For many people the concept that milk may be a harmful food seems very far fetched. After all, one of our popular images of health is the rosy-cheeked dairy maid. We imagine that the diets of the provincial peasant and robust farmer were rich in milk and other dairy foods, but this is not so. Even when the food was cheap and readily available most traditional cultures refrained from eating in excess. Today there is another point to take into account when considering the problem of dairy fats, the quality of the food we now produce. Cattle are not allowed to live a natural existence and are manipulated to fit into the economic need of the farmer. This confinement and control have been done at the expense of any of the nutritional reasons there might have been to justify the use of milk products as even a dietary supplement.



Any foreign matter in the blood tends to be passed to milk in a high concentration. If grass has been sprayed with chemicals or pesticides then the residue is passed to the milk in a more concentrated form. This is also true of the hormones that are fed to cattle to fatten them and to stimulate milk production. In a recent book entitled **What We Eat Today**, Michael and Sheila Crawford point out the effect of the limited grazing now allowed the animals on the quality of fats found in meat and milk. Because the animals get no exercise

and are fed a restricted diet the fatty acids that are produced are no longer the same as those that are found in an animal ranging freely. This change spells out a serious problem since the fatty acids now lacking are the ones that are used in the development of the nervous system and for cellular repair, and those now in abundance are the ones that we need least and that tend to become a health hazard. The decline in quality of the food and the negative results of a diet high in animal fats should be enough to sway many people from the use of dairy foods. But is seems not: we are still swayed by a very clever ploy — the way milk is presented as a 'perfect food'.

The Value of Milk

As we have seen milk and its products are not the wonder foods they are often made out to be. The consumption of these foods causes poor digestion and creates mucus and a high level of saturated fats and cholesterol. Milk products do not score well as far as their positive nutritional value is concerned either. Below are two tables of milk and other foods showing the comparative amounts of two nutrients for which we are told that milk is a necessary source.

CALCIUM (milligrams per 100 grams edible portion)	
Hijiki seaweed	1400
Wakame seaweed	1300
Sesame seeds	1160
Kale leaves	249
Sunflower seeds	120
Milk	100
Brown rice	32
Cauliflower	25
Beef	4

PROTEIN (percent by weight)	
Dried tofu (soya cheese)	53
Soya flour	51
Beef	20
Raw brown rice	6
Whole milk	3

This kind of information can be misleading because it looks at only one aspect of a particular food. But it does destroy the modern myth that milk is an essential ingredient of any good diet and that if we don't feed it to our children and use its products in our daily diet we are being neglectful. By switching over to vegetable quality foods in replacing milk we can not only improve the health of ourselves and our families, we can make a positive contribution to the growing need to make better use of land. Old habits die hard. But once the change is made a diet with little or no milk, butter, and cheese can be nutritious, delicious, and easy on the pocket book.

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Iguana-people vs. The Space Pirates

ON THE YEAR 2552 ASTRONOMERS HAVE DISCOVERED MANY PLANETS BEYOND PLUTO. A WHOLE LINE OF THEM LIKE STEPPING STONES TO OUTER SPACE! THESE WORLDS MILLIONS AND MILLIONS OF MILES APART ARE BEING USED AS BASES FOR TRAVEL TO OTHER STARS... WITH ONE EXCEPTION, THE WEIRD PLANET MAROUK WHERE DISASTER LURKS FOR SPACEMENERS THAT COME TOO CLOSE.

Greetings Iguanas and other indigenous life! Not so long ago — in the dim dark past of last year in fact, you may recall that a move was engineered by space-pirate Wal ('The Cutback') Fife and that infamous interplanetary enbezzler Mal ('The Scrooge') Fraser along with the help of some university bureaucrats, to abolish the local indigenous species protection agency, the Student's Association.

Fortunately concerned Iguanas from all corners of the galaxy rallied against the invasion to reject extra fees.

Further if you can remember back to the pre-historic era of 1979 you will recall that the young — and no-so-young Libera moved to disband A.U.S.

Gosh, think what it all means — for two successive years there has been a concerted effort to nobble student organizations at both campus and national level.

On top of this no sooner are we back to books and no-doze o.d.'s, than the news is out — the Extra Terrestrials from over the lake are going to spring tuition fees on us.

It all adds up to a very smelly kettle of fish.

A press leak (very dangerous for space-going life forms) alerted us as to what was going on. Usually the government uses these leaks to test public reaction to new policies. Once public outcry is successfully stifled the government introduces a slightly watered down version of its original plan.

What does it mean for us?

First, the bad news, if you are a science student or a law student you may expect to pay up to \$2,000 for re-enrolment next year. Art's students may only have to fork out a measly \$1,000. C.C.A.E. students, college students, part-timers and art school students will also be affected.

The good news is that to off-set this extra fee the government through the University will offer you the chance to become in debt to it, as long as you pay them back (if you ever become employed) — with interest I presume.

Once again Malcolm and his unearthly crew are trying to set the clock back. It was under the labor government that compulsory fees were first abolished. This was seen as a means of allowing everyone the opportunity of a higher education.

If fees are re-introduced next year (1982 for you diprotodons who are still a bit slow), all I can say is, 'goodbye', that is

UNLESS

Iguana's get themselves together, gird their scaly loins to do something to stop this situation developing.

As far fetched as the idea seems, archeologists have unearthed evidence that students did once care enough to act in their own interest. Too stunned to comprehend? Look at this:

- Back in the late 60's and early 70's students played an important part in the anti-war movement which resulted in Australia withdrawing troops from Vietnam.
- Student pressure resulted in T.E.A.S. scheme being introduced under the Whitlam government.
- In 1974 A.N.U. students successfully demonstrated against bad assessment schemes and course content, resulting in the introduction of a more humane assessment and the Women's Studies and Human Sciences courses.
- 1980-81, The Education Collective wins rights for students to participate in and plan course content.



I DO... MEH-MEH... FOR I AM MALCOLM, MASTER OF THE PLANET MAROUK WHERE EVIL IS OUR MOTTO!



It should be pretty blood obvious that we've got to start thinking about this and soon. We need to get together, formulate ideas, get support from the community and put pressure on the government.

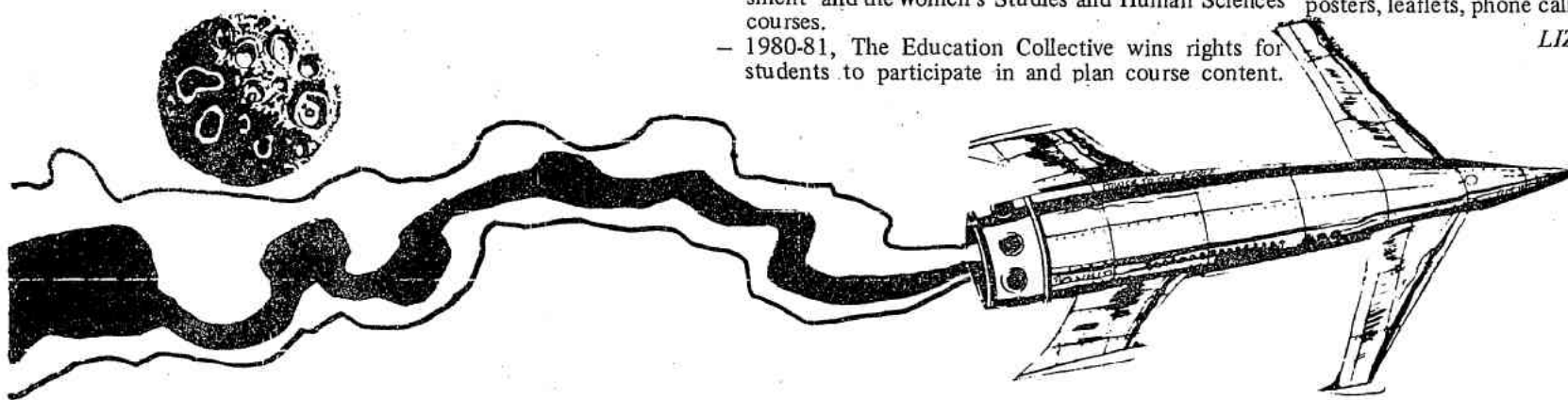
Writing to your local M.P. or Minister is a good way to start.

A good campaign can win this issue for students — no fees, no loans. But a good campaign needs your ideas, your voice and opinions, in this last couple of years these have been lacking.

Iguanas must act against fees — keep an eye out for information and public meetings.

Mostly it would be good to see some more scaly hides down here at the S.A. helping with the work; posters, leaflets, phone calls and coffee making.

LIZARDS FOR DEMOCRATIC ACTION AGAINST FEES



LOK'S RECIPES

BIRYANI

Serves 4

- a. Rice (long grain) 1 cup
- b. Stewing beef (cut into small cubes) ½lb.
- c. Onion (large, chopped) 1
- d. Milk 1½ tablespoons
- e. Lemon juice 1 tablespoon
- f. Salt to taste
- g. Red chilli powder 1/3 cup
- h. Yogurt (plain) One small stick
- i. Cinnamon 2
- j. Cloves 2
- k. Cardmoms 2
- l. Peppercorns 3
- m. Saffron 1/6, dissolve in a spoonful of water
- n. Water 2½ cups
- o. Cooking oil ¼ cup

Stir yogurt to smooth consistency, add meat and ingredients (j-l, g) and marinate overnight. Heat oil and fry onions till light brown. Boil water, and salt and cook rice and cinnamon stick until rice is half cooked. Drain excess water. Put half portion of fried onions in a pan, add meat mixture and cover with rice. Sprinkle on top ingredients d, e, remaining half portion of onions and saffron. Cover the pan and cook on slow heat for about 1 hour.

Before serving, stir gently to mix rice and meat. Serve salad and Raita ("Woroni"; 33,3) with Biryani.

POTATO CHAT

Serves 5, snack

- a. Potatoes (small) 1lb.
- b. Red chilli (powder) to taste
- c. Salt to taste
- d. Lemon juice 2 tablespoons
- e. Onions (chopped) 1 small
- f. Tomatoes (chopped) 1 medium
- g. Cumin seeds (roasted and ground) ¼ teaspoon
- h. Water ½ cup

- i. Yogurt plain ½ cup
- Boil potatoes until tender, peel and cut into small pieces. Add all the ingredients and mix well. Serve cold; can also be served in place of Raita ("Woroni"; 33,3).

CARROT HALWA

Serves 4-5; sweet dish, very rich

- a. Carrots (finely grated) 1½lb.
- b. Milk 1½ cups
- c. Condensed milk 1 cup
- d. Sugar ½lb
- e. Raisins (washed) 20
- f. Almonds (sliced) 10 each
- g. Pistachios (sliced) 10 each
- h. Saffron (powder, dissolve in a spoonful of water) 1/3 teaspoon
- i. Butter or margarine 6 tablespoons

Finely grate peeled and washed carrots, add them to boiling milk. Cook on medium heat, till all the milk is dried up. Add condensed milk and cook for another 3-5 mins. Add to this dry mixture all the remaining ingredients (d-i) and fry till deep brown in colour. Serve as a hot or cold dessert.

CHICKEN, TANDOORI

Serves 4-5

- a. Chicken (fresh) Small (about 1½lbs)
- b. Yogurt (plain) 2 cups
- c. Corriander (powder) 2 tablespoons
- d. Ginger (powder) 1 tablespoon
- e. Turmeric (powder) 1 teaspoon
- f. Red chilli (powder) to taste
- g. Salt to taste
- h. Cumin seeds (powder) 1 teaspoon
- i. Lemon juice 1 teaspoon
- j. Cooking margarine 2 tablespoons
- k. Garlic powder ½ teaspoon

Make small but deep cuts over the legs and breast

of the chicken. Stir yogurt and mix ingredients (c-e) and salt. Cover the chicken with this mixture and let it soak for 12 hours. Remove the remaining yogurt paste from the chicken and roast in a hot oven (450°F) for about 15 mins. Remove the chicken from oven and smear it with the mixture of ingredients (f, h-k) and roast it again in the oven for another 10 mins. Serve it hot with salad and bread (Lebanese).

THE PART TIME AND MATURE STUDENTS' ASSOCIATION (PAMS)

PAMS is an association for all those students who have not come to University direct from school, or are not attempting a full workload. If you are a student who meets this description, you are automatically a member (there is no membership fee).

Our basic aims are to represent our members to the University and to organise social functions. We are not formally connected with the Part Time and Mature Age Studies Unit, which is part of the University Counselling Services, but we do work in close co-operation with the unit.

Our social events are designed to enable our members to meet each other and to discuss their problems etc. with other students in similar situations (it is probable that your problem will not be unique — almost certainly, one of our members will have been through it before).

PAMS may be contacted through the Students' Association (first floor in the Union Building) or the Counselling Services (first floor in the Health and Counselling wing of the Sports Union Building). We notify our coming events to members through a distinctive black on old gold Newsletter — watch for it.

Ian Nolan,
PAMS Committee

Assorted Musicians

CLASSICAL RECORDINGS
with ANDREW MAHER

Bach *St. Matthew Passion*, Dietrich Fischer-Dieskau (Christus), Edith Mathis, Dame Janet Baker, Peter Schreier, Matti Salminen, the Munich Bach Choir and Orchestra directed by Karl Richter. Deutsche Grammophon Archiv 4 record set 2723 067, 3 cassettes 3376 016.

Karl Richter has recorded this work previously, way back in 1961, also for D.G.-Archiv, but since then his interpretation has altered, and of course technology has now provided recording techniques greatly improved over those of twenty years ago.

As far as the interpretation of the work is concerned, Richter is now slower than before, indeed at some points he even rivals the redoubtable Dr Klemperer! The opening double chorus, for instance takes two minutes longer than it did in 1961. (Klemperer takes two minutes longer again). Similarly, at the scene of the Crucifixion, the chorale *Wenn ich einmal soll scheiden* is slowed down almost to a standstill. Although I am seeming to damn the new version on account of its slower speeds, let it be made clear that the effect is to make the music more reverend and inwardly spiritual rather than to make it drag. With regard to slow tempos, Klemperer's performance is considered one of the great accounts of this work (that is in the romantic conception of it) and he takes nearly twenty minutes longer over the work than Richter, and about half an hour longer than most other accounts. Of course there has to be a pay off somewhere. Both the new Richter and to a greater extent Klemperer miss out on the more dramatic aspects of the work that the faster accounts of Harnoncourt and Richter 1961 capture so well. Whether the work should be dramatic or reverend and worshipful is something I will leave music lovers to decide for themselves, but I can say that the new Richter version seems to me to strike a balance between the two approaches. Before moving on I will leave you with an amusing contemporary statement made on the occasion of an early performance of the work in 1732:

"When this theatrical music began, . . . people were thrown into the greatest bewilderment, looked at each other and said 'What will come of this?' An old widow of the nobility said 'God save us my children! It's just as if we were at an Opera Comedy'. But every

one was genuinely displeased by it and voiced just complaints about it'.

Interpretation aside, there is one other point I should like to make about Richter's conducting, and that is that a few mannerisms have crept into his account over the years. The most obvious (and annoying) is in the double choruses, especially the first one, where Richter often pauses agogically to accentuate the exchanges between the two choirs. This is most unnecessary, but such things alas, often occur when conductors perform the same work over many years.



Vocally, the new set is a substantial improvement over the older Richter recording, but is only just eclipsed by Klemperer. As Christus, Richter saw fit to engage once again Dietrich Fischer-Dieskau who sang the part for him in 1961 (and subsequently on the Klemperer and Karajan recordings as well). I can detect no deterioration in the quality of his voice, there is no sign of the gravelly tone that some critics have alleged to have heard, and of course his musicianship and artistry are intact. His performance now is more deeply spiritual and moving than ever before. Peter Schreier is a fine Evangelist and aria singer, as is Matti Salminen in the

bass arias. Salminen is a young bass from Finland of considerable talent with an unusually deep voice. This he uses well, clearly differentiating his roles as aria singer, Pilatus, and Caiaphas. In the ladies department, Edith Mathis has to compete with Elisabeth Schwarzkopf (Klemperer) and Irmgard Seefried (Richter 1961) who are both among the finest singers in their field this century! Cotrubas is not quite that good, but she still gives a performance about which no complaints can be voiced. As for the alto soloist, Dame Janet Baker is miles better than Hertha Toepper in the old Richter set, but when trying to compare her to Christa Ludwig for Klemperer all I can do is cop out. Both of these artists are among the best in the world, and I shall leave preferences to the particular tastes of the listener.

In making a recommendation of a recording of this work, the reviewer needs to take into account all the different tastes that now exist in the field of Baroque music. The purist who will only have the work played as it was in Bach's day is directed unequivocally to the Harnoncourt recording on Telefunken which uses violins with gut strings, valveless winds and other authentic instruments of the period, male voices only (singing in church was *streng verboten* in Bach's day) and various other performing practises of the time. Klemperer is for the incurable romantics, using a full sized symphony orchestra and chorus and 19th Century performing practises, but still making a valid statement about the work for all that. For the hedonistic, there is nothing more ecstatic than the warmth and depth of Klemperer's bass line. Richter is clearly a compromise version, using modern instruments but a small choir and orchestra. I have also suggested that he is an interpretive compromise too. In all of this, he represents what is probably the most commonly occurring way of performing the *St. Matthew Passion* in the late 20th Century. As icing on the cake, he also has a superb set of singers, marginally eclipsed by Klemperer, but still most satisfying.

The recording quality is of a high order, and presents with analytical clarity the various lines of Bach's polyphonic writing. My only regret on that count is that some of the blend of the sound so well caught in the 1961 recording (and in Klemperer's from the same year) has been lost in the multi-channel recording process. The set is accompanied by a German text with English translation and an authoritative essay by Joachim Kaiser.



Nothing personal, mind you.

RHYTHMS

2XX

1008



CIVIC HOTEL SATURDAY 4th APRIL.

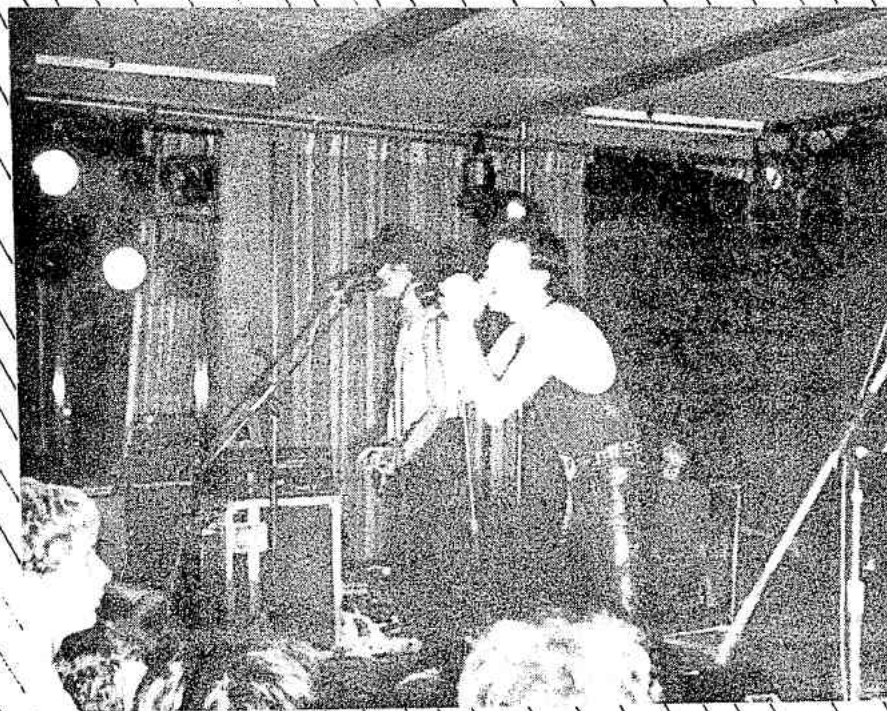
The Civic Hotel, 2XX.s venue, is currently the only venue in Canberra providing exciting live music on a regular basis. The Union, once the mainstay of good bands in Canberra seems to have given up any attempt at competition so we are very lucky that the Civic exists as a rock venue and hope that they do as well as they deserve to.

The Misfits formerly known as the NewRotics have improved noticeably since their appearances last year. They now have a much tighter sound and seem more in control of both their instruments and their stage presence. One problem that is evident is their limited repertoire which led to them playing songs twice on this occasion. Once this problem is overcome, they will undoubtedly take their place as one of the best bands in Canberra.

Pel Mel originated in Newcastle and have now been playing in Sydney for some time with reasonable success. The band consists of Judy McGee (vocals/sax/Synthesizer/clarinet), Lindsay O'Meara. (bass), Graeme Dunne (vocals/guitar) and Dave Weston (drums). Many of the audience at the Civic for this concert were probably there on the basis of Pel Mel's current single *No Word from China/ Ipaneema Mon Amour*, an admirable single which has sold very well for an independent release. The single is fairly representative of the group's style - short melodic songs strongly structured - very danceable and all performed excellently. The highlight of the evening was Judy McGee's vocals which are enchanting - strong and clear and well suited to Pel Mel's style. On the whole the audience was appreciative of the band though there was little room for dancing and the evening was marred by some moronic behaviour by a couple of people in the audience who chose to spit on the band in expression of some feeling which they seemed loathe to express vocally. This kind of behaviour is rather pathetic and the group certainly weren't impressed.

All in all though, it was an enjoyable evening which left one waiting eagerly for the release of an album by Pel Mel which should display their talents to their full extent.

Fran



Neither of these 2 main bands have been in the public eye for quite some time so it was not surprising that the Refectory was only about 1/3 full on Tuesday night.

Men at Work a Melbourne band (I think) started off the evening with some reeggaish type music and the minimum of audience attention. From what I saw of them they were perhaps a little bit boring but quite competent and probably deserving of more notice than was given to them on this evening.

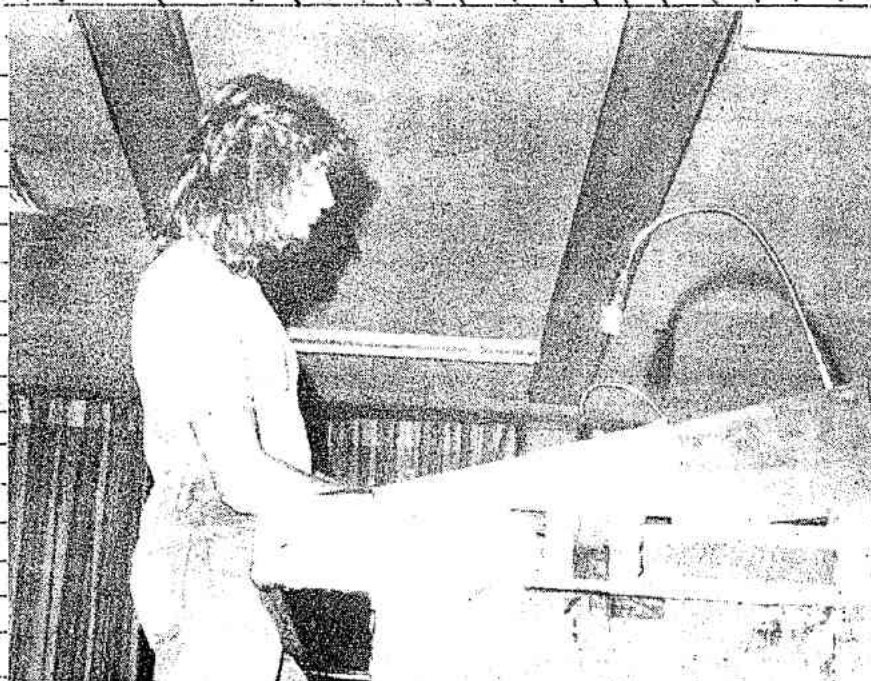
After a short break (during all breaks we were treated to **Cold Chisel**, I some times think if I hear one more song from East whether live or not I shall throw myself of the **Black Mountain Tower**). **Dave Warner** and band made an appearance. Dave sporting a tweedy type jacket (soon discarded), public service type shirt and neatly pressed pants - the rest of the band garbed in equally un rock starrish apparel. Dave Warner's great strength lies in the lyrics to his songs which are witty, observant and as Australia as anything **Slim Dusty** has ever done. The accompanying music is tight, and strong lacks imagination somewhat, but functions perfectly as a vehicle for Warner's comments. The whole performance was very clever and very funny especially a monologue detailing the practices of suburban teenagers which captivated the audience and came so far as I remember, in the middle of **Half time at the Football**. The groups latest single **Nothing to Lose** came over very strongly, and was much more impressive live than on the filmclip, I hope that we do not have to wait another year or so before Dave Warner returns to Canberra as the 2 of his shows I have seen have been a pleasure to attend.

Well then.... after just a little bit more **Cold Chisel** the lights dimmed and suddenly there they were - the stars of the evening - **Mi Sex**. I must point out here to prevent any illusion of objective reporting that I dislike this band intensely. I have seen them before at the **Captain Cook Hotel** and their performance that night is an experience I would prefer to erase from my memory. They don't seem to have changed much - still technically competent, utilising their lighting equipment to its fullest extent, and still as pretentious and creepy as ever. They played lots of hits, **Space Race** and **Compu-pu-pu** (etc) **ter Games**, **Steve Gilpin** waved his arms around, and I felt the usual thrill of horror when I looked at their bass player

who must be the most smug, self confident musician I have ever seen. The drummer is the only one in the band who looks like a reasonable human being (also quite a decent drummer) must admit that the majority of people watching them seemed enthralled and one or two near me were even making weak attempts to dance. There was a bit of an altercation at the beginning of their set when **Steve** baby leapt from the stage to slap a girl in the front row across the face because she spat on him but otherwise things seemed to go reasonably well. I'm sure all **Mi Sex** fans were very happy - I don't know how many encores (if any) they received cause I left early and went to get a hamburger which was infinitely more satisfying.

Fran

ANU Union Tuesday April 14



The Woroni Censorship Debate

The current debate on the censorship of 'Woroni' on the grounds of material being deemed 'sexist or racist' as to cause offence by the Director of Publications and Trustees of the S.A., is unfortunately rather confusing for readers not familiar with student politics on this campus. The fiasco which was a Student Meeting on Wednesday 8 April displayed the worst forms of bigotry and sloganizing by many and the obscuring of the issue of censorship. The motion to repeal Section 25(3)(c)(v) (i.e. sexist or racist grounds for censorship) was not even reached before all assembled were informed that the building was shortly to be locked, which together with the unsatisfactory nature of the prior debate has, no doubt, convinced many students not to bother attending another meeting. Geoffrey Dalton, in the chair, did conduct proceedings as well as possible under the circumstances and deserves congratulations for doing so.

Initially it should be said that I wish to see the abovementioned regulation repealed and that I believe women are entitled to legal and safe abortion facilities at low cost, although this later point will seem irrelevant to any sensible reader.

Readers of the last issue of 'Woroni' were no doubt glad to find two letters (Tiffin, 'Pat') which clearly stated the reasons for maintaining censorship of 'sexist or racist' material. The argument of Ms Tiffin, who is one of our three S.A. trustees, is that "newspapers can give authenticity to ideas . . . (and by) publishing oppressive, anti-social views they may be encouraging these values." 'Woroni', like all other papers, is biased, claims Ms Tiffin, but it does offer "an avenue of debate". However, "Offensively oppressive material" ought to be excluded, including the views of those opposed to abortion. Also, Ms Tiffin claims, by printing such material "we are only furthering those oppressions -

this is done more than adequately elsewhere".

Similarly, 'Pat' argues that such views should be excluded 'because of what they are and what they do - which is to degrade and oppress a particular societal grouping'. By printing such "prejudices", 'Woroni' would "enforce and encourage those ideas"; therefore the 'right to the discouragement of attitudes which degrade and oppress people' is prior to the right to freedom of expression. Two supporting reasons are offered by the proponents of the status quo -

- 1) if censorship is dropped we might have to print pornographic or fascist material. (Tiffin)
- 2) the oppressors will feel they have a valid complaint and attempt to do something about it if we print their views. ('Pat')

My opposition to these arguments is that in relation to 'Woroni', the current regulation is neither necessary nor desirable and that the so-called right to the discouragement of views means in fact the suppression certain views held by some students. The assumption of Tiffin and Pat is that A.N.U. students have no capacity for critically evaluating material presented in this paper. It is not clear how the juxtaposition of opposing views in this paper will 'enforce or encourage' readers to believe one side or the other.

The current regulation, then, should be repealed for the following reasons:-

- 1) The first object of 'Woroni' according to the S.A. constitution is that it "serve as an independent forum of student opinion".

Unlike such papers as the National Civic Council's 'Newsweekly', the Festival of Light newspaper and political party publications, all of which actively edit their material so as to present a single perspective, 'Woroni' ought to encourage open discussion of issues rather than preach

to readers.

- 2) Although A.N.U. students may appear to be complete idiots, most are actually capable of judging the merits or otherwise of clearly-stated, opposing views for themselves.
- 3) The terms 'sexist' and 'racist' are nowhere defined in the Publication regulations, so that the interpretation and application of them by the trustees is at their own discretion. Whether the trustees be 'leftists' or 'rightists', this enables these three individuals to oppose material on the grounds of their individual political-ideological bias in an arbitrary fashion. Their decision to censor an article is final and they are not required to account for particular decisions once made.
- 4) Current regulations already preclude material which is deemed defamatory, blasphemous, seditious, obscene or undesirable i.e. "contrary to the interests of the University . . . and tending to bring the S.A. or the University into disrepute, not being in the nature of fair and reasonable comment." Section 25(c)(vi). Together with the exercise of editorial discretion, these conditions should safeguard readers from the "oppressors", allow open discussion and ensure that 'Woroni' will not be filled with pornographic or fascist material as feared by Ms Tiffin.
- 5) The 'concession' by proponents of the status quo that the abortion issue now be exempt from current regulation in order to facilitate debate indicates the weakness of their argument rather than their generosity or tolerance. Given that they agree on the value of 'Woroni' being an "avenue of debate" (Tiffin) and that to this end anti-abortion views should now be printed alongside pro-abortion views, why should not other

issues be treated in like manner. Is it for the S.A. trustees to determine which issues may or may not be discussed in the student newspaper and on which issues readers may be presented with both sides? In my view that is not there for them to decide.

- 6) There are disadvantages in maintaining the current regulation -
 - a) a significant number of students will no longer wish to read 'Woroni' as they may consider it to be - uninformative - one-sided - suppressing their views. We can not afford to have an even smaller readership than is presently the case.
 - b) By printing views which might generally be considered to be 'sexist or racist', the proponents and their views are exposed to the 'public eye', thus enabling readers to be aware of 'anti-social' or 'dangerous' groups. It is generally better to know what people think than not and a valuable function of any newspaper is to expose such views.
 - c) the many dogmatists on any issue are required to formulate their ideas more rigorously and coherently when their views are juxtaposed.

The question at issue here is whether or not 'Woroni' should be subject to a censorship regulation which is unnecessary, undefined, undesirable and disadvantageous. The overwhelming vote for the current editors, based on their platform of providing an open forum for the discussion of issues is further evidence that readers do not wish views to be 'discouraged/excluded/suppressed, but that they would rather be presented with opposing viewpoints in order that they be the judge of which one to support.

PAUL O'CALLAGHAN

VENUES

A very brief guide to the places you can go to see live bands for those of you new to Canberra.

Ainslie Hotel

Quite a good venue if the band isn't too popular. When it's crowded it's ghastly - everyone stands on the dancefloor, it's difficult to get drinks and very hard to see anything. Usually though, quite a decent place to spend an evening. It's within walking distance of Civic (go up Ainslie Avenue till you come to Limestone Avenue and it's on the corner) and last year featured a lot of good bands, overseas artists such as Wreckless Eric, interstate groups - Riptides, Flowers, Australian Crawl and a reasonable assortment of Canberra bands. So far this year they haven't had much on but this may improve.

Jam Factory

The main problem with the Jam Factory is geographical. It's in Colbee Court, Phillip, quite near the Woden Plaza which makes it rather difficult to get to for those living on or near campus. Door charges are rather high (\$5, \$5) since no student discounts are offered. It's quite a large place, but has a low roof and rather inadequate airconditioning so when crowded gets very hot and very smoky. Not really worth the effort of a trip out there unless there's a specially good group playing which has not been the case lately. By the way the management seems to have taken an aversion to people with short spiky hair so if you could possibly fit the description of a 'punk' you may have difficulty getting in.

Stakeout Tavern

This is situated in East Row in Civic and

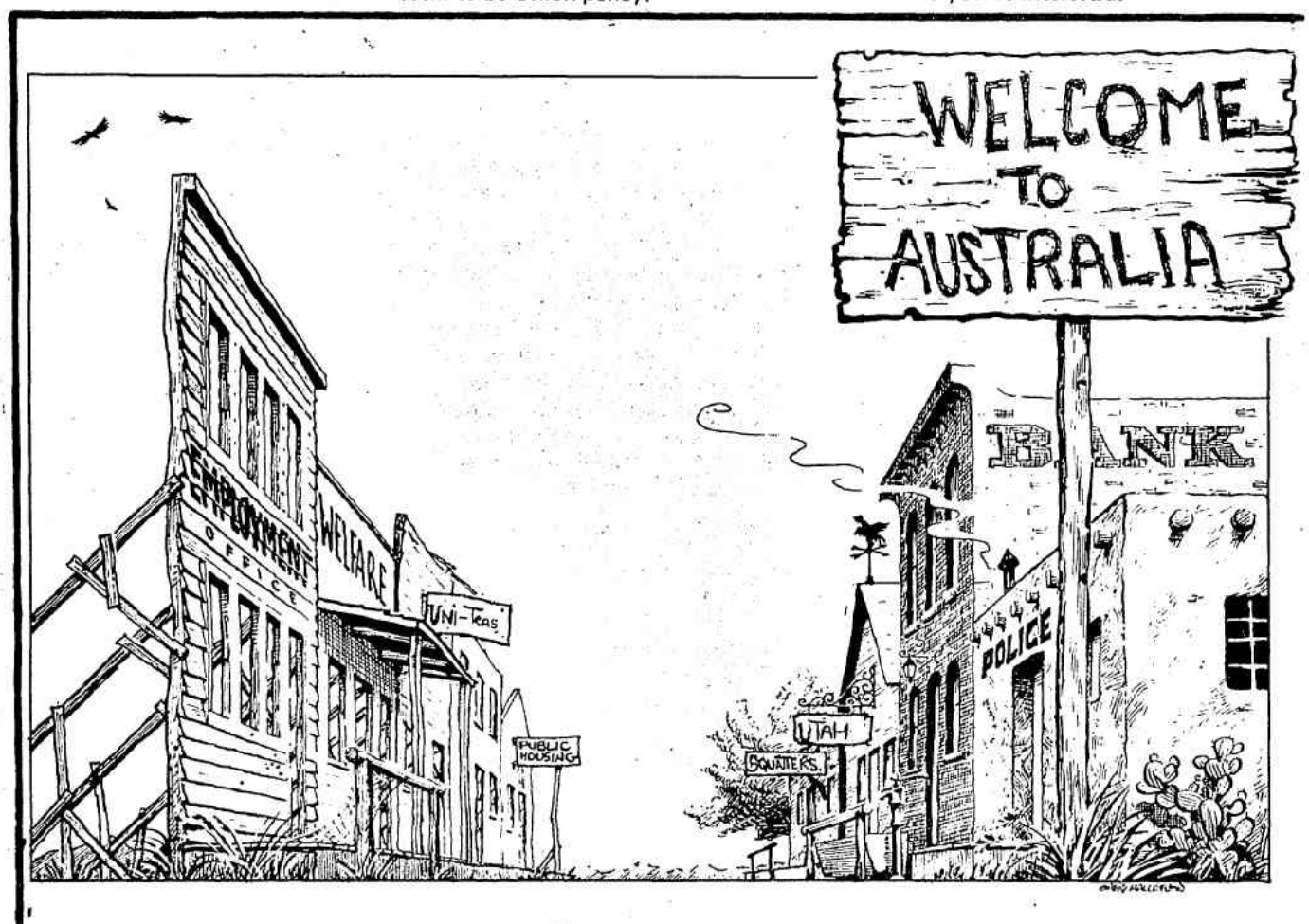
therefore is easy to get to. It's a very small venue and has a rather odd decor somewhat like a living room. Features Canberra bands playing usually good old fashioned type of rock 'n roll. Frequented by public servants in their early mid twenties you are unlikely to discover any exciting or particularly original bands playing there but if that's not what you're looking for I guess this is an OK place.

ANU Union

Both the Refectory and upstairs in the Union are undoubtedly the best venues

in Canberra at the moment. Rarely horribly crowded (except when huge bands such as Cold Chisel, the Angels play there), door prices are usually reasonable (concessions are offered to students and unemployed) drinks are easy to obtain and there is usually room to dance. The main problem with the Union at the moment is that there are rarely good bands to see on Friday and Saturday nights. There are any number of Canberra bands looking for somewhere to play and upstairs in the Union is ideal for this purpose but helping them out doesn't seem to be Union policy.

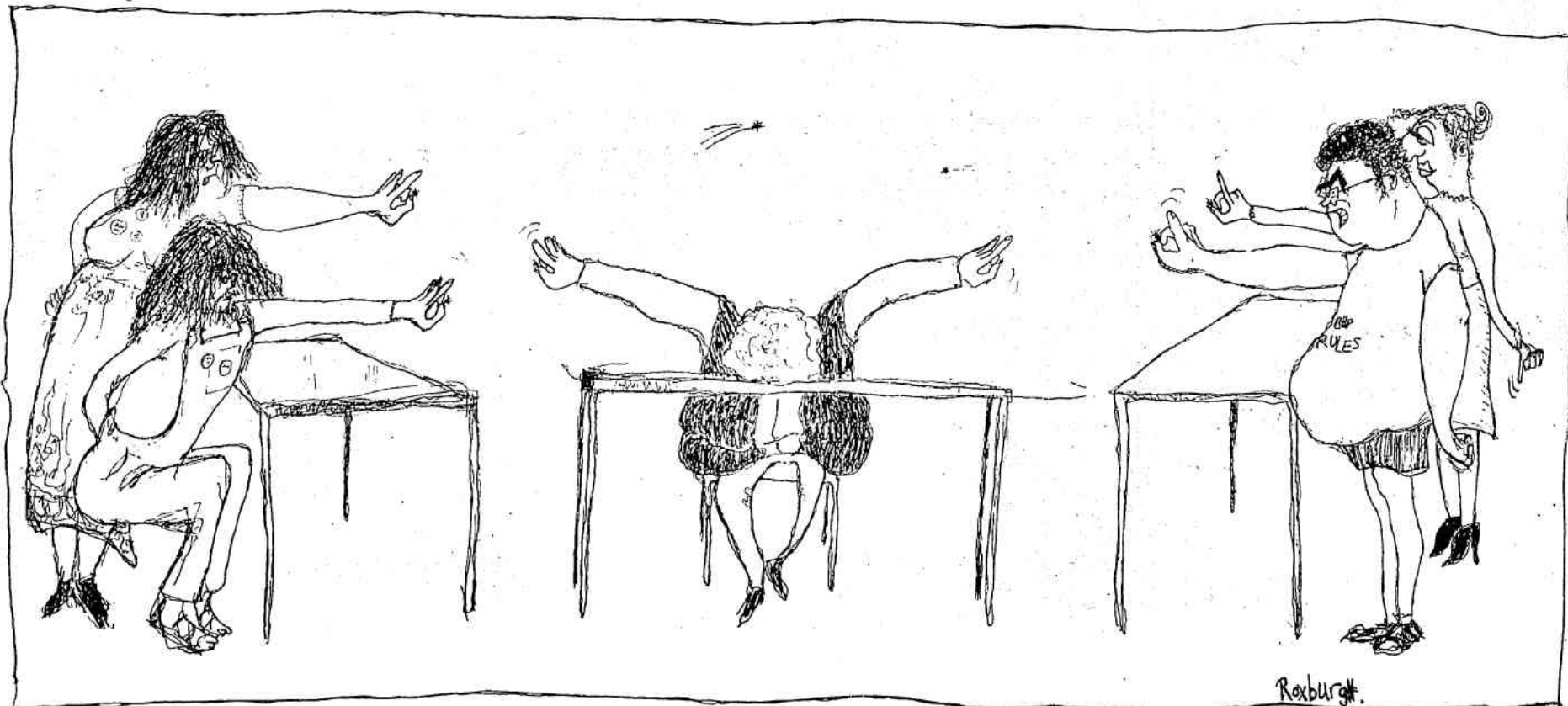
There are not really any other places in town where they have bands on a regular basis. In the past both the Captain Cook Hotel and the Deakin Inn featured local and interstate bands but this is no longer happening. The opening of the Civic Hotel is a welcome move and with the participation of 2XX we should be able to see quite a lot of new interesting music there. There are of course quite a few bars around featuring other forms of live music and Wednesday's Canberra Times regularly provides a listing of these on the Timespan Page, should you be interested.



And so it was, that at the s.a. meetings,
all the scholars would come together :



and then untrammelled university-type
polemic would ensue :



S.A. Meetings Democracy In Action?

Although I am a second year A.N.U. student until Wednesday night (8.4.81) I had never been to a Students' Association (S.A.) meeting. Like many I believed the S.A. was under the control of its present leaders simply because they were extremely well organised. Organised to the extent that the S.A. meetings operating in a democratic manner were well under their control. I thought, perhaps naively, that if anything really important arose, that through a S.A. meeting a large enough body would pass a motion contrary to S.A. "executive" policy - (Executive may not be quite the right word but it suffices to put across my meaning).

On Wednesday afternoon I spotted Jeff Dalton sticking up posters publicising the up and coming S.A. meeting. The bottom line of the poster read "It's your students' association". Knowing there was a major censorship issue going on I decided to attend.

Eight p.m. saw me in the Union Bistro eager with curiosity. At approximately 8.05 the meeting started. The first 28 minutes was wasted in the haggling over a possible suspension of standing orders. To be fair both sides in the censorship dispute were equally responsible for this waste. It later emerged that if this 28 minutes had not been wasted the censorship issue could have been dealt with fully.

Well the meeting progressed through relatively minor issues such as minutes, through a representative election - which was conducted very efficiently by Ian Rout - and finally to motion 9(a) of the supplementary agenda. This motion was to decide whether anti-abortion arguments were sexist.

As an outsider not belonging to either the pro or anti abortion groups I was astounded. Motion 9(a) was a partial issue of the whole censorship issue. Surely in the name of common sense the obvious thing to do was deal with the complete censorship issue and through amendments remove (if necessary) any particular issues i.e. the abortion one. However this was

not to be.

Listening to the crowd around me I found out that the attendance at the meeting was larger than usual. Later events confirmed that this extra attendance was composed at least substantially of people who had come to vote on the censorship issue.

Why in the light of -

- i) the extra attendance, which was to deal with the censorship issue,
- ii) the subset nature of the abortion debate

was the censorship issue not put before the abortion issue and indeed why was it not made the first issue to be discussed.

Back at the meeting, the abortion/sexism debate was in full swing. To me, trying very hard to be impartial, the whole debate seemed to become bogged down in the ethics of abortion rather than the issue at hand, that is, is anti-abortion material sexist.

The very demure Jacky Laing started the ball rolling with a somewhat religious discussion, the only relevant point she mentioned was that she was a woman yet opposed to abortion.

The pro abortion argument was opened by a very competent, and well prepared speaker. However her whole speech seemed unoriginal, it was read and seemed to me to a general press release by the women's movement outside the university. The battle raged on Michael Lawler and Nia Stavropoulos (anti-abortion) Anita Keogh (pro-abortion) and Malcolm Jackson (firmly not committed) all speaking and adding effectively nothing. I feel that Jeff Dalton should have ended the debate sooner than he did - considering the major issue was still to come.

Eventually the motion was put and voted on. In the light of Jeff Dalton's refusal (?) to use a division at the previous meeting he was extremely fair on this occasion, and upon realising a hand count would be difficult promptly decided to use a division - full marks for this Jeff.

The result was the motion was passed by about ten votes (approx. 140 voted). I must congratulate J.J. Fink on staying out of the whole issue or so it appeared. He was the only S.A. "heavy" it seemed who had the integrity to not get involved in an issue which could be labelled as an abuse of power by certain other S.A. "heavies".

At this stage the whole meeting degenerated into a farce. The Liberal Society withdrew their motions so that the censorship motion, which was next, could be dealt with. The pro-censorship group panicked, they realised their opponents could, if the motion was put, pass it. They quickly called for a suspension of standing orders and immediate discussion of motion 13 which was past the censorship motion.

Neither group at the meeting had the requisite 2/3s to alter standing orders so this was quickly defeated. At this stage there were approximately 15 minutes of scheduled meeting left. The pro-censorship group timewasting team sprang into action.

Malcolm Jackson rushed to the fore, briskly proclaimed that it was unfair to continue beyond eleven p.m. as this would be inconvenient to union employees. Malcolm managed to waste five minutes on this.

TEN MINUTES TO GO.

Michael Bartos took over and urged an extension of time - despite Malcolm's previous tirade - this was an extremely shrewd move because -

1) It required a 2/3s majority vote which he knew the anti-censorship supporters did not have.

ii) It succeeded in getting Malcolm Jackson going again.

iii) it wasted another five minutes.

FIVE MINUTES TO GO

The pro-censorship block then decided to leave, half way to the door they realised if they left the anti-censorship group would have their 2/3 majority and would pass an extension of time motion. Frustrated they milled in the doorway.

THREE MINUTES TO GO

Michael Lawler rushed into the silence - "There's still time to pass the no censorship motion" he said "Everybody's made up their mind and we all know which way the vote will go."

This is the truth because the supporters of motion 9 were solidly behind the no censorship motion and could carry it.

Jeff Dalton dithered, he muttered about the extension motion and asked for another vote on that issue - KNOWING FULL WELL IT WOULD NOT BE PASSED. The inconclusive vote was made and it was now past 11 o'clock.

Unanimously, it seemed, the meeting came to an end and both groups made for the door. On the way out Michael Bartos responding to some criticism from the anti-censorship group proudly proclaimed the virtues of the democratic association.

From this, I hope objective, analysis the following can be determined.

i) Both groups were responsible for the non hearing of the issue by their 28 minute opening argument.

ii) the time wasting by the pro-censorship group was deplorable

iii) although this is no excuse for their actions, the remaining 15 minutes would not have been sufficient time to competently debate the issue. This statement should have been made rather than the time wasting.

iv) Mr Jeff Dalton should not have dithered as he did in the last five minutes. He should have been firm and forthright. It is a pity that the integrity of the President's position should be tarnished by this.

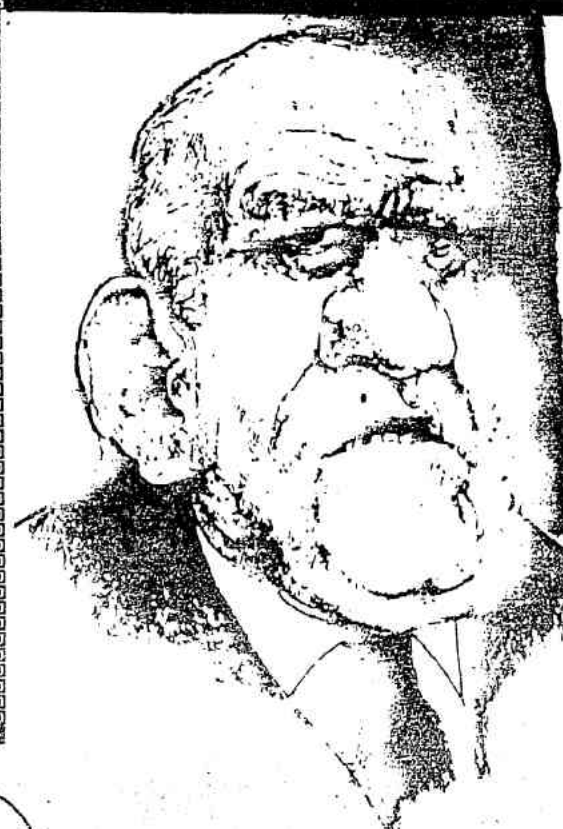
v) An important issue such as this should not be relegated to the end of the meeting. It should be dealt with first and I hope at the next meeting this will be realised and implemented.

vi) The motion as put at the moment will probably require amendment.

Schooner Wentworth.

STUDENTS' ASSOCIATION MEETING!

WEDNESDAY NIGHT
8.00 p.m. 22 April
Union Bistro



THERE'S GOT TO BE A MORE EFFECTIVE WAY TO PREVENT UNGRATEFUL STUDENTS FROM TAKING ADVANTAGE OF FREE SPEECH!!





LEST WE FORGET

Where is my mother's medal,
My aunt's and sister's too?
They who kept kids and country,
Worked factories, lived so bland;
To be exploited by the bosses
And raped in every land.
They paid in blood and tears,
Abused, maligned then spent;
Forgotten with the years,
These wars with no repent.
Where is her stolen youth;
Is this void to be her story,
Concealing a wretched truth?
Where is my mother's glory?
For every woman raped,
Son and brother killed,
Each bastard war child,
Oceans of blood spilled.
Maimed minds and limbless bodies,
Histories all scrubbed clean,
The lies of politicians,
What these crimes all mean.
For the brutal indignity
Of wars which are never won
For the vicious insanity . . .
With sober, bitter memories,
And in our mourning,
We will remember them.

PERO

CLARITY

Drown the dangerous wine
In water from a clear, pure spring,
For the Muses visit only a clear, pure head,
Such as pillows itself on exquisite moss
To sip at the limpid mountain stream,
In sunlight unblegmaured by wine.

God

See the myriad insects!
They are God's handywork,
You can see God's chisel upon them,
Moulding their white, and red flesh,
And you can see his chisel on these red mushrooms, too,
(Though he infuses them with poison,
Just to tantalize and trick us),
He is the master craftsman,
His workshop buzzes with insistent activity,
(Like Santa's workshop in Greenland,
When December 25th is looming,
And the children must be good) -
But blind men cannot see God,
The atheist wears webs on his eyes,
Or blinkers, like a draughthorse.

R.E.McArthur

OCEAN DREAMS

What were you thinking tonight?
Through what swirling magnetic seas were you swimming
As you looked at me with eyes that could not stay;
How could I suck out your insides,
spilling them over my dress?
I led you child-like to the walls
but you did not have the strength to scale them;
counting the cracks and tracing graffiti
as the sentinels reclaimed you.
What were your thoughts as I grabbed your mind?
And why did your heart bleed as you gave it to me?
I would not wash it off,
it was all I had -
Didn't you realise I only wanted you?
- As you left me shell-like in the ashes
and submerged yourself in the magical surf.

by Mandy Lynch.

Flute - melody

You blow a melody on me,
The flute-notes swirl into the sky.
Men can see them there,
Coiling and intertwining at the zenith,
Green flute-notes like tree-tops twining together,
As your breath flows through me,
Sending our melody up through the heat of the summer
day.

R.E.McArthur

TROUBADOUR

I am no scholar.
My book is the green field,
The print of my footstep lies on the moist moss.
Wandering is my only school.
The mysteries of spring -
I have learnt them:
The canticles of summer -
I have coned them over like a drudge.
I am heavy with the weariness of knowledge -
But not book-knowledge.

MUSE

My Muse is so slender,
She hides behind leaves,
And if I offend her
She inwardly grieves:

And if I would woo her
She comes half-way forth:
And if I pursue her
She retreats to the north -

Where ice and sleet hold her
For many a day,
And snow comes to mould her
In its intimate way:

And if I then miss her
I sing to the wind:
'Oh might I but kiss her -
In what have I sinned?'

R.E.McArthur

~ WIMMIN - ON - CAMPUS ~

~ a group of wimmie with whom you can relax and share your experiences.

Meetings are held every Monday at 1:00pm in the Wimmies' Room (just off the meetings room in the Union building). Anything at all can be discussed and new wimmies are always welcome and encouraged to come along. The Wimmies' Room is also open at other non-specific times so that wimmie can browse through the literature available, read, or just simply talk with other wimmie.

So, we'll be hoping to meet you at our next meeting! See you then! xx

An apology for Confucius

The trendiness of Chinese philosophy has filled the bookshops with 20 editions of the 'Tao Te Ching' and 100 of the 'I Ching', placed beside works on Buddhism, Sufism and Yoga in a lucrative bracket people call mysticism. To our society derived from European civilisation which overlooked this side of human potential, they may work like prescriptions to ease our woes; but Taoism, Yin-Yangism nor Buddhism reached the absolute truth. Today no-one is guided by the brightest, steadiest constellation in the firmament of thought — Confucianism.

This is partly due to an inaccurate, unattractive public presentation of it as stagnant, religious and authoritarian. But reading any Confucian work will quickly show that it stands for the opposite of all that; that only an ignoramus or academic could so malign it.

Confucian teaching has two sides — the moral, political and social doctrines which Confucius expanded from the sage rulers of forty centuries ago; second, the study and explication of the correct route to the truth about everything. The doctrines of the first category are, briefly, that government exists solely to secure sustenance and pleasure for the people; that this is done by the exercise of virtuous humanity to them; that people should freely criticise faults in government and evict a bad ruler by violent revolution; men should receive power solely for personal merit; those with power must not use force, but obtain voluntary support due to moral excellence and the pervasive action of humane virtue; life is dear and the integrity of others needs benevolent respect; the structure of relations in family and state should be similar; and that though a good man is humane to all, he is particularly solicitous for family and friends.

These principles appear unspectacular but commendable — a system simple and flexible enough for anyone to adopt to the benefit of society. The intellectual exercise of this philosophy is the search for authority behind them and understanding their cohesion: most ideas can be comprehended without their depths being plumbed, any major system of thought can be correctly described in a few pages and only properly appreciated upon years of reflection, comparison and critical scrutiny — Confucianism resembles a jug of beer, with a head of common sense sprung from golden depths of wisdom; many philosophies have a similar structure, though for some a cresset is the apt analogy.



Confucians denied that truth could be discovered in any supernatural or divine source; nor does it come from reason — a mechanism without creative substance; nor from intuition and emotion which change about as passions ebb and flow. This is illustrated by the simple example that except in very limited circumstances, you should not kill other people: Reason could never decide this without guidance from some previous disposition, and emotions often counsel murder, as in other cases tenderness. Rather, primary truths come from an enormous capacity for knowledge in Human Nature; understanding and fostering it is Confucianism's

main concern. Confucius insists on 'humanity' as the attribute which when developed makes people behave decently to each other and the world around. Mencius believed all people possess this innately — that oppression, want and impropriety are due to power held by men whose virtue withered in a hostile environment. To survive entire, it has to be nourished by self-cultivation, study and the practice of propriety. This he instanced with the distress all people automatically feel on seeing a baby about to fall into a well — not from self-interest, but because man is naturally compassionate; if only he'd preserve this. Later Hsun Tze said people are naturally bad but that all have the potential for virtue and knowing right and wrong. His diagnosis contradicts Mencius's, but both advise the same treatment; this is the persistent theme of Confucians — cultivation of the soul, advocated with a range of emphases. Many in the Sung dynasty favoured scientific investigation and reflection; and famous Ming thinker stressed introspection; Confucius's grandson, empathy with nature. Self-cultivation is crucial to developing one's natural humanity; good action consists not in following exalted commandments, but acting naturally, with sincerity. This is the more feasible, the better the nature is preserved (according to Mencius) or developed (for Hsun Tze).

Thus Confucianism stresses education; the most important task is ruling people — hence the government must select the most virtuous, and since these might come from any class, education must be open to all, providing the opportunity to develop humanity through study; mental nutrition from the recorded virtue and wisdom of others, and thorough appreciation of the commerce of humanity in real life; so that the completed scholar excels in virtue, competent to advance the welfare of society.

The material studied was the classics which are specially suited because they expound the true principles drawn from the mind, stimulate creative thought and depict humanity in action. They draw their enlightening power from the part of the soul which is developed to recognise primary truths, rather than being based on the intuition or reason; not only Chinese, but Greek Latin and Islamic Classics and even some more recent works.

Why are today's scholars no more virtuous than ordinary people? You can't generate elevated virtue studying tiny chinks of human activity, in which each specialises, only opening the mind enough to reinforce one's precepts. Now, even classic scholars manifest no special virtue, because they begin certain that they are superior to the material before them; they don't acknowledge its power to teach them virtue and humanity. Classics must be approached with reverent awe, but accompanied by critical enthusiasm — the guard of an open mind — then they'd unlock sublime wisdom and virtue.

Following this process it is possible to know not only the true principles, but their authority and practical effect. It is profitable to consider these from various crucial standpoints: As to politics some have wrongly called Confucian government democratic; though it seeks to benefit the people and only exists with their mandate, the job of ruling is never given to them, but to worthy men specially chosen.

Confucian ethics are easily mistaken for 'human rights' — this is wrong because rights are simply products of duties; conduct designed to respect human rights is in response to injunctions directed at the actor. However, the Confucian, compassionate and humane, avoids transgressing rights of others in the same way water does not flow uphill; One outside this category has no right to rule.

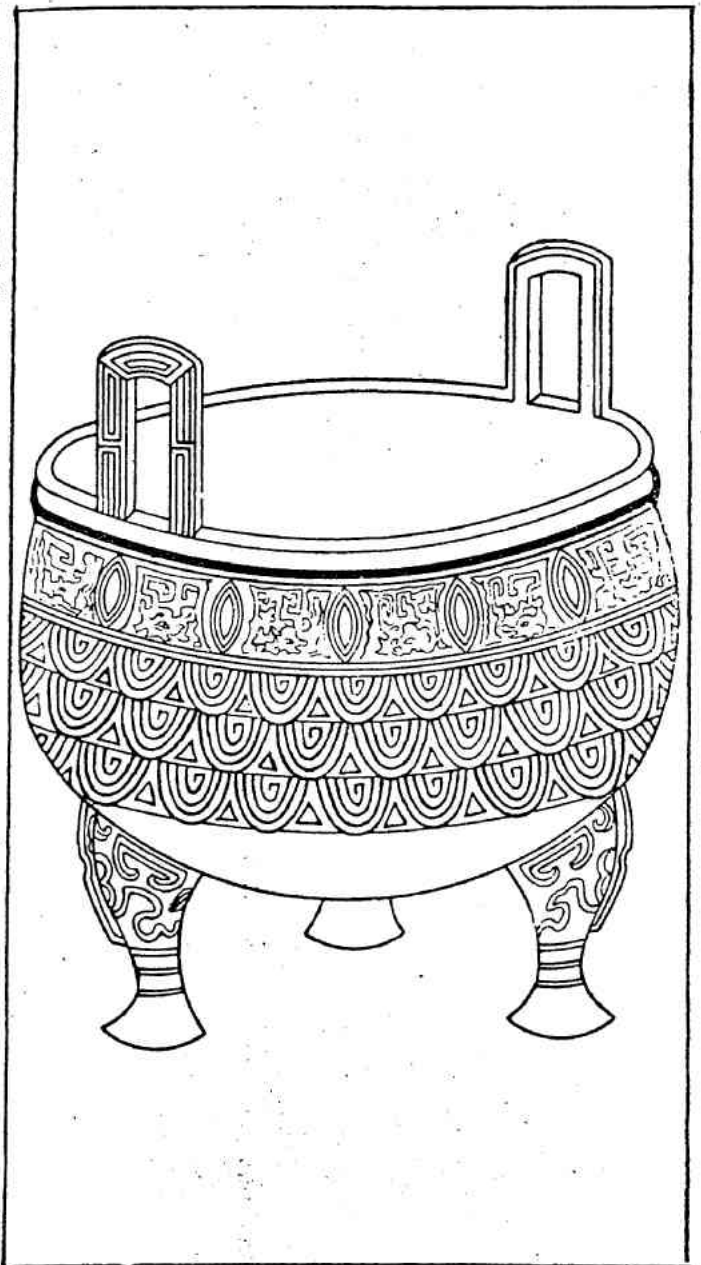
Law is seen as a kind of force, thus an evil when it replaces voluntary conduct; it ought to be limited to proscribing the small group of insufferable trespasses against society, that is not properly regulated by wise use of non-compulsory means; this is natural law. War is similarly detested: regimes which need to use force rarely deserve the power they seek.

Environmental protection, since the earliest Confucians, was seen as a government duty, for the predictably anthropocentric reason that any meddling with it rebounds on man.

In these few fields Confucianism's capacity to inspire a consistent approach can be noted in a single sentence. In fact its universal principles can be drawn on to answer all specific questions presented to society. Thus, the irrelevance of religion can be understood through the same concept as explains the superfluity of 'human rights'; an instance is the importance given to performing funeral ceremonies correctly; despite the

absence of life-after-death doctrine — simply because the death of someone close awakens in human nature, strong feelings which need full but orderly expression. Also the prospect of divine reward or punishment is never used as the motive for good conduct. All have this for themselves and need only heed Confucius and find it.

Few amongst us are likely to set out on such a path, but it is difficult to avoid entirely, because of its incontestable good sense, and because in the eighteenth century it became so embedded in European thought that no Australian can escape Confucius's influence. From the decline of Rome until then, Europe didn't know you could be good without a divine policeman; that worth, not wealth or birth, should be given power, and that government only exists to serve its subjects. Leibniz said "I nearly think we need Chinese missionaries to teach us the aim and practice of natural theology, as our's teach them revealed theology." Confucianism became the basis of the thought of Leibniz, Wolff, Quesnay, Voltaire, etc.



Voltaire asked: "by what fatality, perhaps shameful to the West, is it necessary to go to the extreme East to find a simple sage, without ostentation, without imposture, who taught men to live happily 600 years B.C.? . . . this sage was Confucius, who alone among the ancient legislators never sought to deceive mankind. What finer rules of conduct have ever been given on this earth?"

This same tradition gave Australian literature around the turn of the century its enthusiasm for virtue derived from man himself and will when we finally discover Asian civilisation, rectify our warped ideas.

by Matthew Richardson.

WHAT'S ON

Cinema

17, 24 April *Quadrophenia*, Electric Shadows, Boulevard Blue, 10.40pm
 18, 25 April *Creature from the Black Lagoon*, Electric Shadows, Boulevard Blue, 10.50pm
 20-25 April *Simone de Beauvoir*, Electric Shadows, Boulevard blue 8pm, Mon Uncle 5.30pm
 23 April *Witches and Faggots* --- Dykes and Poofters, Coombs Theatre, ANU Film Group, 7.30pm
 26 April *Dersu Uzala*, Electric Shadows, Boulevard Blue, 7.40pm
 27 April *Aguirre: Wrath of God*, Boulevard Blue, 8.15pm
 28 April *Black and White Like Day and Night*, Boulevard Blue, 8.15pm
The Scarlet Empress, ANU Film Group, Coombs Theatre 7.30pm
 29 April *The American Friend*, Electric Shadows, Boulevard Blue, 8.15pm
 30 April *Knife in the Head*, Electric Shadows, Boulevard Blue, 8.15pm
 7 May *Lola Montes*, ANU Film Group, Coombs Theatre, 7.30pm
 10 May *Nicholas and Alexandra*, Coombs Lecture Theatre, ANU Film Group, 7.30pm
 14 May *Dark Star*, ANU Film Group Coombs Theatre, 7.30pm
 19 May *The Big Fix* ANU Film Group, Coombs Theatre, 7.30pm

Dance

6-10 May *Dance Conference: CCAE* 8.30pm

Exhibitions

10-26 April *Rex Keogh. Paintings; Geoff Dombain, Sound Structures; Brenda Kelly, Weavings; Con Ree,*

Glass. Solander Gallery.

10-26 April

10-26 April *Robert Forster* --- Classical Glazes, Beaver Gallery
 11-30 April *Mumbulla* --- Aspects of Australian History; New Zealand paintings; Australian Prime Ministers. National Library.

11-29 April *Sodeisha: Avant Garde Japanese Ceramics*, Canberra School of Art, 10 am - 4pm.

12 April - 7 May *Batik by Tony Dyer*, Cuppacumbalong.

16-30 April

16-30 April *Drawings by William Hardy Wilson*, National Library.

23-26 April *the Originals*, ACT Craft Centre

23 April - 10 May *Leonard Matkevitch* --- Etchings and lithographs, Murray Crescent Galleries.

29 April - 17 May *Australia Wide Craft Exhibition*, Beaver Gallery.

30 April - 3 May *Australian Landscapes*, Robert Wilson, Canberra Theatre Gallery.

1-17 May *Sally St John, Paintings: Judith Wright, Works on Paper*, Solander 1 10

1-10 May *'Ballet, Buds and Blossoms'*, Herbert Young, ACT Craft Centre.

2-30 May *Arts and Crafts*, Blue Folk Community Arts Association, Link, Canberra Theatre.

17- 22 May *'Landforms and Interactions'* Photographic works by Ingo Kleinert, Goethe Institute.

7-10 May *Appliqued Tapestries and Cushions*, Vivienne Pangilley, Solander at Canberra Theatre Gallery.

14- 31 May *Charles Cooper, Paintings*, Murray Crescent Galleries.

15-24 May *Joe Loudon, wood sculpture*, Canberra Theatre Gallery

Music

23 April *Eric Bogle, Bushwackers and Trevor Lucas*, ANU Arts Centre, 8pm
 24 April *St. Hedwig's Choir, ABC Series 1*, Canberra School of Music, 8.15pm
 24 April *The Rock Revue Show*, ANU Bar, 8.30pm

25 April *Wind Concert, Series 2*, Canberra School of Music, 8.15pm. Free.

27 April *St. Hedwig's Choir, ABC Series 2*, Canberra School of Music, 8.15pm

1 May *Lunchtime Student Concert*, Canberra School of Music, 12.40pm. Free

Duntroun Brass Ensemble, Canberra Theatre Foyer, 12.40pm

1,2 May *'Dialogues of the Carmelites'* Canberra Opera, Canberra School of Music, 8pm.

6 May *Pointer Sisters*, ANU Refectory, 8pm

8 May, *Lunchtime Student Concert*, Canberra School of Music, 12.40pm Free.

9 may *Wind Concert*, Canberra School of Music, 8.15 pm. Free.

10 May *Sydney Baroque, using original instruments*, Canberra School of Music, 8pm

15 May *Lunchtime Student Concert*, Canberra School of Music, 12.40pm. Free.

16 May *Wind Concert Series 4*, Canberra School of Music, 8.15pm. Free.

19 May *The Musick Meeting, Early Music Recitals*, Canberra Theatre Foyer, 12.40pm.

20, 21 May *Canberra Symphony Orchestra*, Canberra School of Music, 8pm

21, 22 May *'Big Band Sound'* RMC and RAAF Bands, Canberra Theatre, 8pm.

Theatre

10- 25 April *'The Prisoner of 2nd avenue'* by Neil Simon. Rep at Theatre 3. 815pm

22 April *Conferring of Degrees*, 2pm Canberra School of Music

23 April *Conferring of Degrees*, 2pm Canberra School of Music.

23 April *ANU Union Ball*, Bistro Area, 7.30pm

25 April *Lecture on 'How to Make a Picture Frame'* National Library Conferen Conference Room, 7.30pm

4-15 May *Mime and Puppets*, Blue Folk Community Arts Assn. Canberra Theatre Foyer, 12.40pm

5-9 May *'Whose Life is it Anyway'*, starring Robert Coleby, Australian Elixabethan Theatre Trust, Canberra Tehatre, 8 pm.

11-16 May *'Big Bad Mouse'* starring Jimmy Edwards and Eric Sykes. Canberra Theatre, 8.15pm

16, 23 May *'Half a Sixpence'*, Tempo Theatre, Canberra Playhouse, 5pm

18- 20 May *Dutch Theatre of The Absurd*, Canberra Theatre, 8.15pm

21-23,27 - 30 May *'Happy Birthday Wanda June'* by Kurt Vonnegut Jnr., Australian Theatre Workshop at ANU Arts Centre, 8pm.

23 April *ANU Union Ball*, Bistro Area, 7.30pm

25 April *Lecture on 'How to Make a Picture Frame'* National Library Conference Room, 7.30pm

Muse Arts and Entertainment in Canberra Issue No. 7 10 April to 21 May

beaks

The Chimp's had to go back to his job in the Public Service.

His three days sick leave, three hours fourteen minutes vac. leave

and 139 days AWOL finally ran out.

They found a new department for him.

He reckons it was awful at first.

He was in this 500 square-mile open-plan office...

...with a 6-foot ceiling and 10,000 people talking in loud voices.

But since the razor gang moved in, it's been a lot better.

The guys in funny uniforms got hired out to guard Black Mountain Tower.

The Queensland ALP got the guns and tanks.

They've announced a new blue and white livery for the Fill's...

... and kicked off the National Museum with the department's computers.

So Chimp's been left alone, watching this big button with a sign on it saying "PUSH ME".

He says it's comforting to know that the fate of the world...

... is no longer in human hands.

BEAKS 3-5

LA CAGE AUX FOLLES

The night club 'La Cage aux Folles', is a French version of 'Les Girls' and is owned by two men; Renato, a macho homosexual with a few feminine mannerisms, and his boyfriend Albin, a very feminine transvestite. Albin is the star of the club's show, Zaza.

Despite his homosexuality, Renato has a twenty year old son, Laurent, the result of a brief encounter with a woman who deserted him and left the baby to be brought up by the two men.

Everything goes smoothly for the family until Laurent announces his wish to marry Andrea, a GIRL he met at university. Once Renato and Albin get over the initial shock of having a woman in the family, the only problem left to solve are Andrea's parents. Her father is the president of an international society dedicated to the Improvement of Morals, and her mother dreams of a huge white wedding with the Pope's blessings. Needless to say Andrea was too frightened to tell her parents the truth about Laurent's father and says he is a Diplomatic attache.

The climax of the movie occurs when the stuffy parents meet the homosexuals, with Albin dressed up as the mother. The entire movie is a comical farce, so well organised that the total insanity of the situation is not apparent. The antics of the cute negro homosexual maid add to the comedy in the movie, by making Albin appear even more feminine, especially at being called 'Mistress',



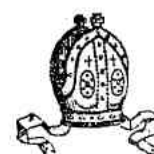
and Renato more macho when he reprimands the maid, Jacob, for wearing Albin's clothes and wigs.

The acting is flawless with Ugo Tognazzi playing the role of Renato and Michel Serrault playing Albin. The film, directed by Edouard Milinaro, is an affectionate satire on contemporary French morals.

'La Cage aux Folles' is hilarious

from start to finish and it is fortunate for the French speaking viewers that the film is sub-titled, for the non-stop laughter of the audience often drowns the actors' words.

For some reason the French are not only excused from, but praised for producing films containing this type of humour, but would the audience be laughing had it been produced by Australians?



GOD IS A SCAB

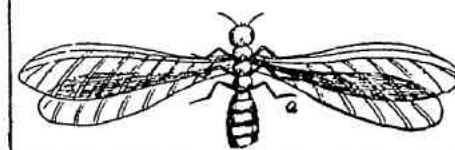
for T-Bone Slim

*Heads float in incense
hands float in blood
the last pope's last will and testament
floats in the grease shed by world-weary
worms*

*It is out of their golden yawn
that the crippled skeletons emerge to break
wind
and to count the banknotes that the heavenly
courriers gnawed with their leprous
gums*

*No rest in this century for the Universal
Scab!
the hogs stand in line with the gods
at his perfume counter to be born again*

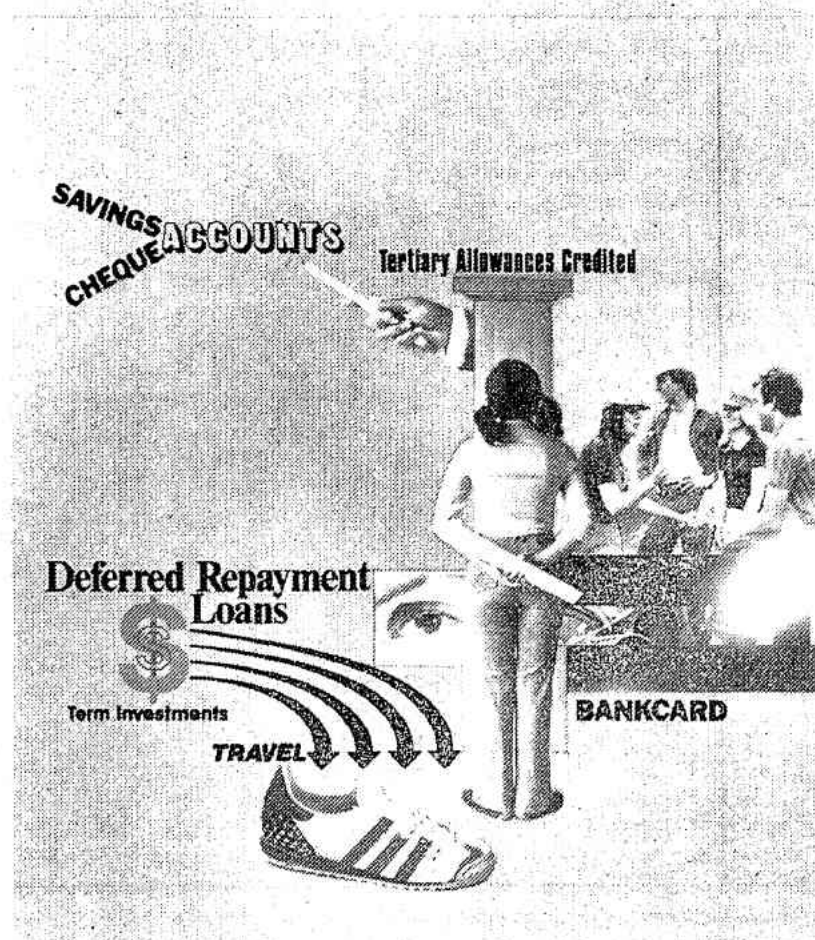
Joseph JABLONSKI



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BOOK REVIEW

"WOMEN, SEX AND PORNOGRAPHY" by B. Faust

Beatrice Faust (1980), Penguin Books, 200p, 32 plates, \$4.95 paperback.

I have attempted to produce a synopsis of Faust's claims and opinions — some of which I share and some of which I do not. Beatrice Faust claims that most women have no interest in pornography. The main theme of her book is to explain why this is so.

When feminists examine pornography, as they are currently doing, they tend to identify it with sexual assault — relying more on intuition than proof. Feminists in both the radical and the reformist wings of the women's movement accept the blanket statement: 'porn is not about sex, it is about male power over women.' Faust says that by adopting such a lazy and shallow approach, feminists lose a crucial insight on female sexuality and sexual politics.

The main function of pornography is not sexual but social. The play function of pornography is evident in sex shop displays. Some clinicians believe that pornography is now being used as an aid to masturbation, as an aid to arousal before coitus, and as a means of reducing sexual anxiety by exposure to new ideas.

Some feminists see male interest in pornography as evidence of male supremacism and a weapon for subordinating women by sexual degradation. It is a symptom — not a weapon. It indicates that when sex is suppressed in the official culture, it will surface unofficially in perverse and ugly forms.

As for some feminists' claims that there is a link between pornography and sexual offences she concedes that pornography does arouse aggressive as well as sexual feelings but that this is not translated into anti-social — particularly anti-women — behaviour except possibly in a tiny minority of cases.

links this with the fact that men are more interested in pornography. For example, she claims that men are more responsive to visual stimuli than women, men are more prone to fetishism than women, men are more susceptible to conditioning and have a greater capacity for objectification. Women, on the other hand, seem more than men, to respond to touch and sound. This leads to the obvious conclusion that pornography is usually visual and requires objectification and therefore would be of interest mainly to men. All this is observable phenomena and sex researchers can argue their cases in open scientific debate.

Collected data from questionnaires and interviews are ways to determine what differences can be observed. However, they cannot explain why sexual response differences occur. Faust turns to biology and uses biological data to come to the conclusion that:

"Most feminists and many sex educators and sex therapists discount sex differences altogether or note that differences exist but try to avoid looking at them in detail we need to drop the idea that sexual differences are caused by capitalist oppression or male supremacism We need to admit that differences between males and females exist and that they derive from an interaction of culture with biology."

However, I am not totally convinced that the synopsis of biological research results and conclusions cited by Faust are accurate.

She claims: "It would seem that women's need for intimacy in sexual relationships originates in the balance of hormones to which they were exposed in utero. Men's tolerance of impersonal sex derives from a different balance of the same hormones Women's indifference to visual and psychogenic stimuli relates to lowered exposure to androgen and those women who overlap with males in their mode of erotic

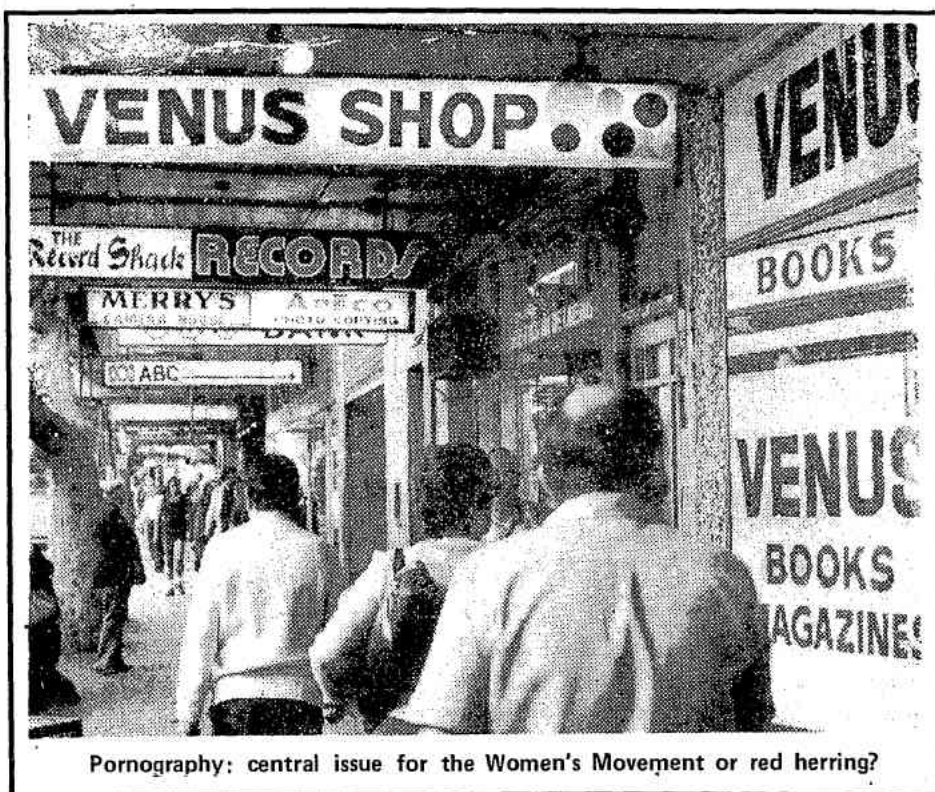
when this is in contrast to some of the biological factors of sex. This cannot be taken, however, to mean that hormones play *no* part since observations from various independent studies are in agreement concerning a slight demasculinizing effect of progestrons.

Another excellent review by Rubin, Reinisch and Haskett (5) discusses postnatal gonadal steroid effects on human behaviour. The take home message to Faust and her anti-science antagonists is that dimorphic behaviour in humans is the result of complex interactions between hormonal and psychosocial factors. Broad and dogmatic conclusions stemming from insufficient data, such as the analysis put forward by Faust, is simply not scientific and can lead to gross errors. As for some lunatic fringe elements in the feminist movement, i.e. those that reject the results of rigorous scientific investigation, the less said about the better.

B.L. Rogers.

Bibliography:

1. Kinsey, A.C., et al (1953) "Sexual Behaviour in the Human Female." W.B. Saunders Company Philadelphia.
2. Brownmiller, S. (1975) "Against Our Will: Men, Women and Rape". Simon and Schuster, N.Y., Science, Vol 211, March 1981.
3. ibid., "Effects of Prenatal Sex Hormones on Gender-Related Behaviour". Anke A. Erhardt and Heino F.L. Meyer — Bahlburg, pp. 1312-1318.
4. ibid., "Postnatal Gonadal Steroid Effects on Human Behaviour". Robert T. Rubin, June M. Reinisch and Roger F. Haskett, pp. 1318-1324.



Faust often digresses from pornography and gives certain sections of the Feminist Movement, as well as conservatives, special criticism, e.g. for those feminists that consider unhealthy or blatantly idiotic dress fashions as some form of a patriarchal plot to oppress women she has something to say: "The bitter controversies over corsets and the milder ones over footwear are not conflicts between men and women; the battle transcends sex, with some men supporting rational dress and women's emancipation and many women either opposing them or following current fashions without even considering the arguments."

Quoting Kinsey she states that religious denomination was not related to the quality or quantity of orgasm but that religious devoutness invariably correlated with reduced frequencies of all activities and diminished satisfaction. Masters and Johnson reinforced this observation by their finding that religious orthodoxy was the most important single factor in human sexual inadequacy.

Faust also spends nearly an entire chapter attacking the work of Susan Brownmiller (2). Their major difference of opinion centre around the question of rape and the fear that women have for it.

The major theme of Faust's book is to explain observed differences between men and women in their sexual responses and their link with pornography.

Borrowing heavily from Kinsey's work, Faust lists differences in male-female sexual behaviour and

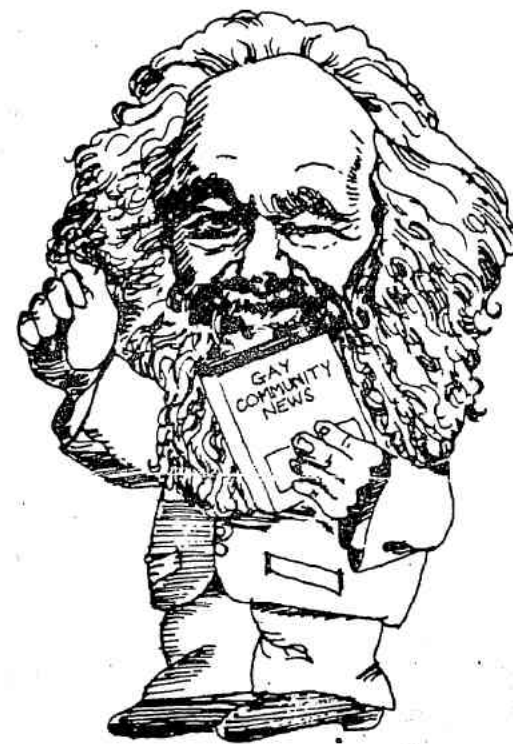
arousal have probably picked up a little extra androgen — perhaps from an overactive adrenals during a stressful pregnancy."

I think her conclusions are based on insufficient evidence. They may, in time, prove to be correct but she has no grounds to be so doctrinal. Unfortunately, many feminists that are knowledgeable in the humanities are ignorant in most fields of biological science and specifically in *in utero* endocrinology. Some feminists even have intense antipathy towards science and scientists and see them as an instrument of male supremacy. Such an idiotic and unscientific outlook serves no progressive purpose and can lead to an adherence to political dogma in contradiction with solid scientific data.

A very recent edition of Science (3) is solely dedicated to an analysis of sexual dimorphism in humans. This issue contains a number of reviews in this field and I think it is essential reading for any person interested in the latest scientific results in this area.

One review by Erhardt and Meyer-Bahlburg (4) states that sex-dimorphic behaviour and temperamental sex differences appear to be modified by prenatal sex hormones, *albeit to a limited degree*. Contrary to the claims of Faust they state that evidence suggests that gender identity is formed in the early postnatal years and that gender identification typically depends on a person's sex of rearing even

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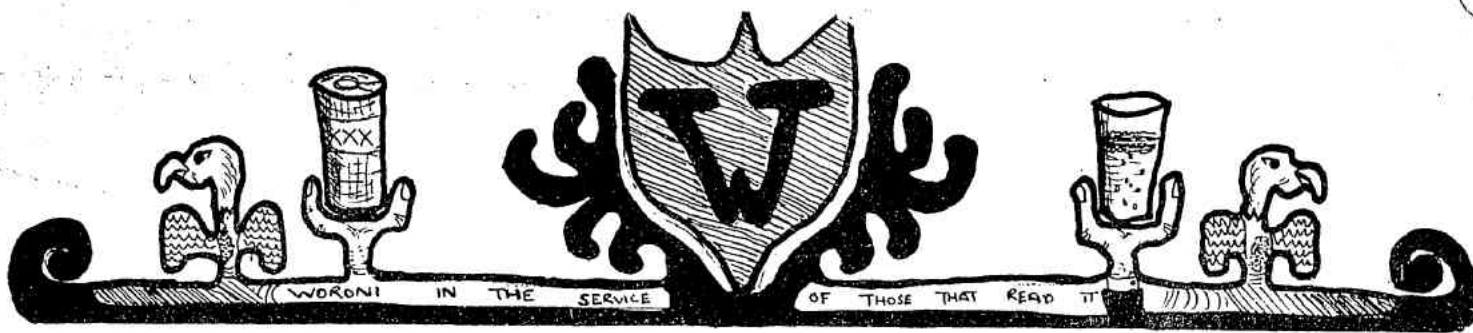
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WORONI



...fraser unmaskes fees...

We hope you enjoy the second *Woroni* Higher Education Supplement. This issue brings you articles about the struggle for student justice in first year units (Sociology 1, and some suggestions about why students are apathetic. *WHES* also looks at the Economics Faculty as the first in a series which will eventually cover the reason for existence for every faculty.

The Higher Education Supplement welcomes any ideas about the theory and practice of education. Leave your articles, letters etc. at the 'Woroni' Office or give them to the Collective at the Tuesday meetings, (1 pm Copland G20).

HIGHER EDUCATION SUPPLEMENT (liftout)

APATHY & REVOLT IN THE KNOWLEDGE FACTORY

This article aims to reveal some of the contradictions which exist in the hierarchical structure at the university knowledge-factory and to look at how these affect students, and to consider the possibility of transforming this situation.

It becomes obvious when dealing with the university bureaucracy in this way that student discontent and cynicism are the result of exploitation which is related to the universities' role in a capitalist economy.

The university board of management usually consists of a select minority of industrialists, politicians and military leaders. The A.N.U. University Council is no exception, having the head of B.H.P., appointees of the Governor-General and various political personages. From such a position it is all too easy for the corporate-military machine to influence course content and curriculums to suit their own needs.

The role of research schools is quite crucial in this context: over a period of time they are perhaps the single most influential source of innovation in our society. Resource grants and development funds are made available on the basis of corporate need. It is virtually impossible for funds to be allocated for research related to the broader needs of society. It is frightening to realize that those who teach in graduate schools determine for the rest of us what is true and false to a certain extent and to a large degree what is 'done' and what is 'not done'.

Traditionally it has been the universities which end up with the job of maintaining, modifying and transmitting the dominant theories of national culture.

From this perspective we can see that the knowledge factory accurately reproduces all the conditions and relations in the factories of advanced corporate capitalism — isolation, manipulation and alienation.

The colleges and universities have gone beyond their traditional task of socialization and acculturation. They are deeply involved in the production of a crucial and marketable commodity — labour power.

How do students perceive and respond to this situation?

They are massed together in increasingly large and bureaucratized institutions, where they often experience with unprecedented intensity the contradictory demands made upon them by capitalist society.

They are exhorted to think for themselves — yet their universities are authoritarian complexes run by a small clique of professors, bureaucrats and an elderly collection of businessmen, retired politicians and military functionaries. But within this structure the student has virtually no control over the learning process: courses, rules and results are determined by others.

Thus the content of 'liberal education' is controlled and cut back.

In the face of this experience students, and to some degree teachers become dehumanized distributors and consumers of the knowledge commodity — themselves becoming something to be bought

and sold in the university placement office.

The apathy and cynicism of students reflects their powerlessness. When the reality confronts the lie of the official rhetoric, the contradiction is driven home.

What that contradiction — that daily living with a lie — all adds up to is a dynamic tension and alienation.

These two states form part of the subjective conditions necessary for an insurrectionary political movement and subsequent mobilization of students.

Having established that the necessary conditions do exist for a potential restructuring and radicalization of the university it is necessary to bear in mind that the university is intimately bound up with society in general. Because of

this we should always remember that we cannot liberate the university without radically changing the rest of society.

Quintin Moore remarked in the *New Left Review* 32:

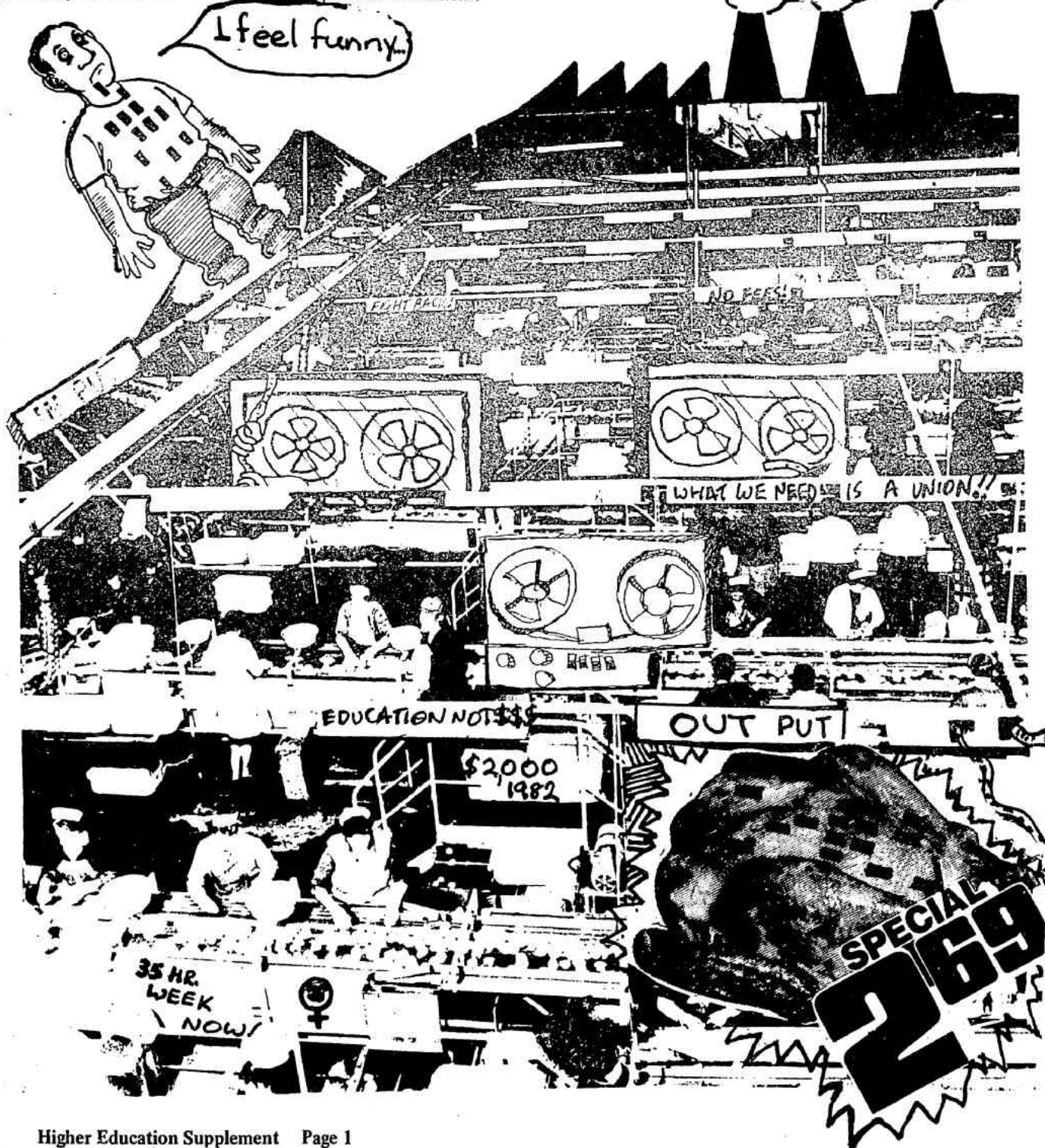
'a reform of the educational system involves a reform of the educators as well, and this is a political task, which immediately ricochets back to the question of transforming consciousness throughout society.'

The central problem of radically transforming the education system is that of transforming of the teaching and learning body — the faculty and students. And this transformation, while it begins with the demands of the student's and teacher's work situation cannot take place unless it occurs within and is organically connected to the practice of a mass radical political movement.

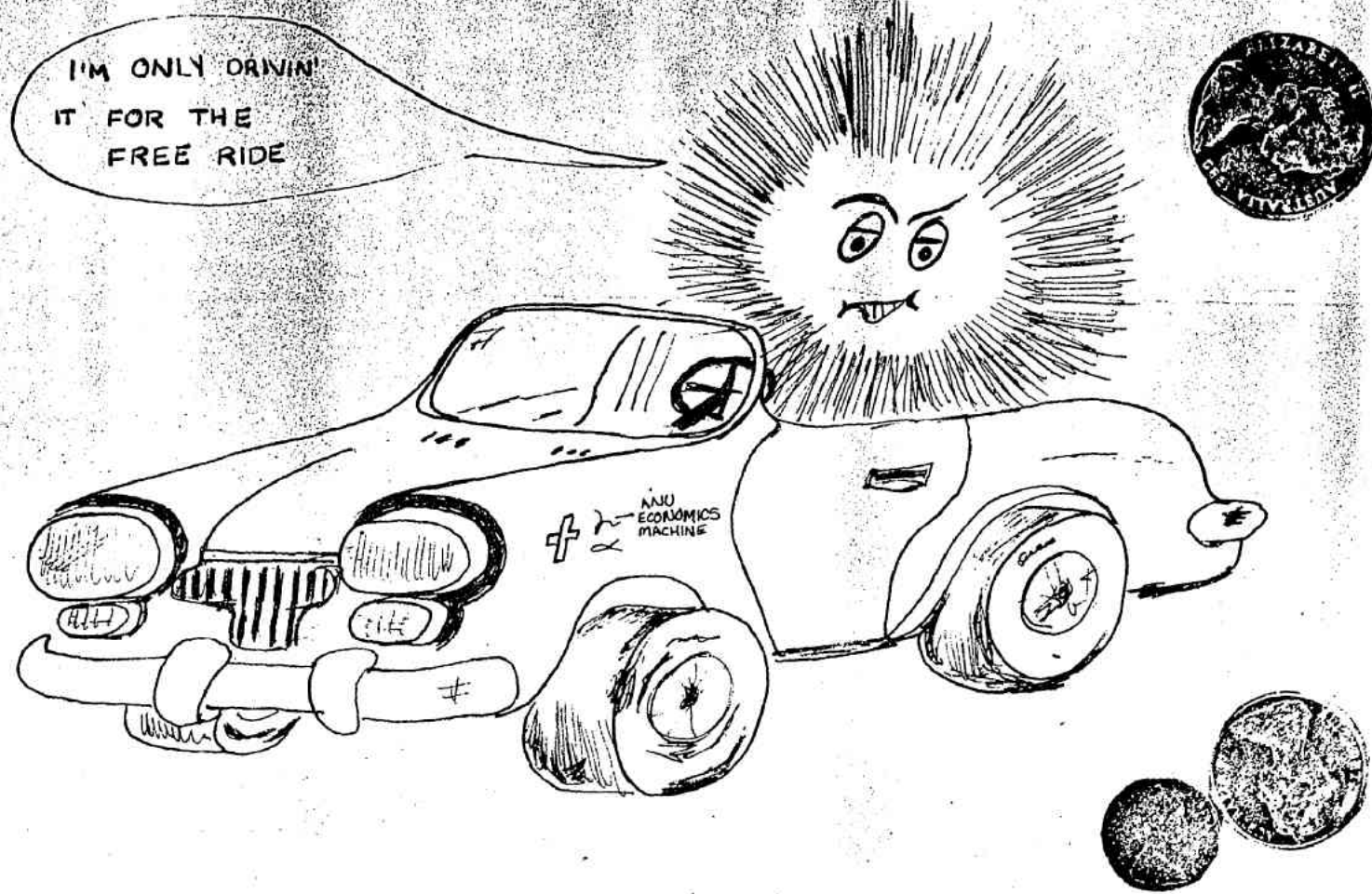
In concluding I would like to mention that the foregoing is in no sense to be seen as a definitive analysis. The stimulus for this article was a series of articles in a book entitled *"Student Power: Problems, Diagnosis, Action"* ed. by Alexander Cockburn and Robin Blackburn (Penguin/New Left Review 1969). This article is a compilation of quotes linked together by personal comments and points of explanation.

With 1982 looming as the year of the tuition fee, some sort of perspective is required pending student mobilization against educational elitism. I hope that this article may be of use in that respect.

T. WHITE



A sort of critique...



Too much of a good thing in the wrong place

Economics must be one of the difficult subjects to learn because the solutions to problems in the world are often unpleasant. There is an enormous challenge to students to try to find faults in the logical structure and the assumptions of this discipline. But people would do better to try to understand the limits to its application.

It is unfortunate that economics is treated as a science. Thus enormous amounts of effort are expended in trying to prove things which are very much common sense. The developments are not placed in an historical context. Surprising results might arise if they were. For example some of the founders of modern economics such as Mill and Walras believed in the nationalization of land. Only after that would it be best to leave it alone.

If neoclassical economics has a philosophy I think that it's most like a life science. Just as an individual behaves to make the best out of what he thinks is his environment, so does a bird and so indeed does a bacteria. All three have in common that if they do something that is basically inconsistent with the environment things go wrong. So in a sense a government printing money is

the same as a bacteria killing its host. This is the rationale for non-interference which characterizes neoclassical economics.

The criticism that neoclassical economics is bourgeois is valid. This is because its proponents open themselves to criticisms by selective application. Thus the Australian middle class does not like government interference except to protect their own interest — tariffs on the capital intensive textile industry for example.

A more basic criticism is that neoclassical economics ignores the power relations in society. These relations are really important, because inequality between groups in society can be physical, political or sexual as well as economic. Neoclassical cannot cope with a group acting in an economically irrational way for a political end. So far example the women's fight for paid maternity leave is seen as being counter-productive because as women become more expensive fewer are employed. This ignores the long term changes of attitude that take place after such legislation is passed. Society is forced to realise that child-bearing age women do have a right to work full-time.

Marxian Political Economy takes these relations into account. But neoclassical economics can show that such an analysis has at least one major logical flaw (in its interpretation of interest and surplus value).

What is a greater challenge is Neoclassical Political Economy. Application of a neoclassical analysis often leads to abhorrent solutions for us — the middle class. Thus if only 47 cents in the welfare dollar gets to the recipient (see Priorities Review Staff (1974?)) and if poorer people end up paying most of this as tax anyway, perhaps we should be thinking in terms of a negative income tax, and do away with thousands of middle class administrative jobs in order to help the poor.

This article is not meant to apologise for the young Friedmans who study at the ANU. If you're one of them it should now be clearer how much our present courses are lacking in the analysis of political and sexual inequality in society. Only after these are understood can one begin to hesitantly and consistently apply some economic common-sense.

The Faculty review is now taking student submissions, closing soon: see Faculty office.

User pays education: first instalment.



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BOURGEOIS STUDIES
ENQUIRIES →



WHAT DO YOU GET WHEN YOU PUT ECONOMICS, POLITICAL SCIENCE AND PSYCHOLOGY TOGETHER? THE PERFECT COURSE!!

BP 81

OUR PROF.

ECONOMIC GEOGRAPHY

There is an alternative to the drag of neo-classical economics, with its unrealistic assumptions about 'economic man' and its models which do not relate to the real world.

This is Economic Geography which looks at who gets what, where and how. It is a semester course which can be counted towards an economics degree. This course analyses the assumptions of both neo-classical economics, and the Marxist approach. From this basis the problems of our society created by economic activity are studied, so that the causes of the problems are understood. This course is very popular with the students who do it, not only because of the content, but also because of the friendly relations between the students and the lecturer. One reason for this is the excursion where the economic activities of the Hunter Valley are explored.

Any other geography semester unit can be combined with Economic geography to count towards an economics degree. This includes Manufacturing Location, which looks at, according to the 1981 Counter Course Handbook, structural change in the economy, technological change, unemployment, concentration of foreign ownership of industry, free productive zones in third world countries and the growth of multinational corporations".

There are many advantages to doing part of your Economics course in the Geography department. Not only because of a different view to Economics, but because of the friendly nature of the Geography Department, where you are treated as a human, and not just one of hundreds doing Economics I, II or III.

Economic History
by ADRIAN STEVENS

When an Economic History lecturer calls 19th Century Australian colonies "States", you can prepare for something less than Higher Education. Strange for a department priding itself on facts as a source of all knowledge: a simple substitution of the word "States" for "colonies" could almost help the student forget that the economic basis of Australia rests on its Imperial beginnings.

Students doing Economic History should be thus cautioned. The department voted to stay with the Economics faculty some time back, and this means a continued association with an intellectual discipline obsessed with growth and the pretence to value-free economics. It is a feigned apoliticality, a teaching by faith, to believe that such objectivity comes from ignoring the human and environmental components of the economic cost. But this is what happens in Economic History.

Take Australian Economic History for example. So much of Eco History B ignores all but the monetary and demographic effects of European colonisation. The price of this European settlement of Australia included the destruction of an economic system and its peoples, namely the Aborigines. The failure to give women access to its economic resources is also a feature of the colonial system. Thirdly, European presence triggered ecological disruption, so that at the same time the new settlers were "optimising their satisfaction", they were helping destroy their newly won resources. Now in Economic History B these human and Environmental components of the economic cost are ignored.

Some might argue it is too political to introduce themes that countervail the traditional A.N.U. approach: destruction for growth; violence for peaceful exploitation; quality of life for economic indicators. Yet in these "political" themes lie the truths of much of Australia's economic progress; if we are to be truly objective and honest inquirers, we should at least examine the merits of such a case.

But these themes and their merits will go unexamined if things stay the same in the Eco History Department, and the blame lies in three places. Firstly, with the Faculty of Economics, possessed with an overbearing presence and its fabulously political weighing of academic tenures. Secondly, because lecturers have failed in their responsibility to engender enquiry. And thirdly, because there are students who fail to question, and who would even hand over their own intellectual sovereignty to Departments renowned to be such great colonisers of the mind.

DEAN SPEAKS

To find out how the place operates from the inside WHES interview the Dean of the Faculty of Economics, Allan Barton. (He can be found in the Faculty Office.) Quietly spoken Barton is perhaps best known as the author of the first year textbook "The Anatomy of Accounting". He pointed out that there is not yet a formal faculty philosophy and that his views are not necessarily those of the departments. The following questions are not verbatim for those that WHES asked him.

Barton made it clear that while the Faculty has no stated objectives, it exists to provide students with a "semi-professional" training to equip them for careers. Graduates should be competent to handle real world problems and able to advise on policy, process information and write reports. He said that the faculty does not offer a "liberal-arts" type degree and students who want this would be better served with an economic major in an arts degree.

WHES: Do most graduates get jobs?

Barton said yes. Most graduates either return to or end up in the public service which has a high regard for them. Most accounting graduates are highly sought after by the profession. Even below average graduates have good prospects

WHES: Why are failure rates higher than most other faculties?

Third year students are meant to conform to the Faculty's understanding of what is a reasonably high level of competence. High failure rates in lower years are needed as apt students are sorted out. Arts type students often find the high degree of conceptualization difficult. Unfortunately part-time students often have heavy commitments around the mid-year exams.

WHES: why aren't there more full-time tutors?

Barton seemed acutely aware of problems like lack of access to the numerous part-time tutors. There is little the faculty can do because suitable full-time-people can elsewhere earn about \$8,000 per year more than the Faculty can pay.

WHES: Why does the faculty generally lack a sense of community?

Barton maintained that this was because of the size of the core units. He'd like to see the senior staff rotating to teach these.

Barton finished by saying that the Faculty has a very high reputation. The hard working staff has a good publications record and are often consulted by outside bodies. This helps them keep in contact with reality.

The Australian National University's economic way of thinking starts with the American text-book, A. Alchian and W. Allen, UNIVERSITY ECONOMICS, ELEMENTS OF INQUIRY, third edition, Wadsworth, Belmont, 1972.; here reviewed by Katrina Edwards.

UNIVERSITY ECONOMICS aims to teach "the simplest fundamentals" of economic analysis. It fails largely because of poor presentation of material.

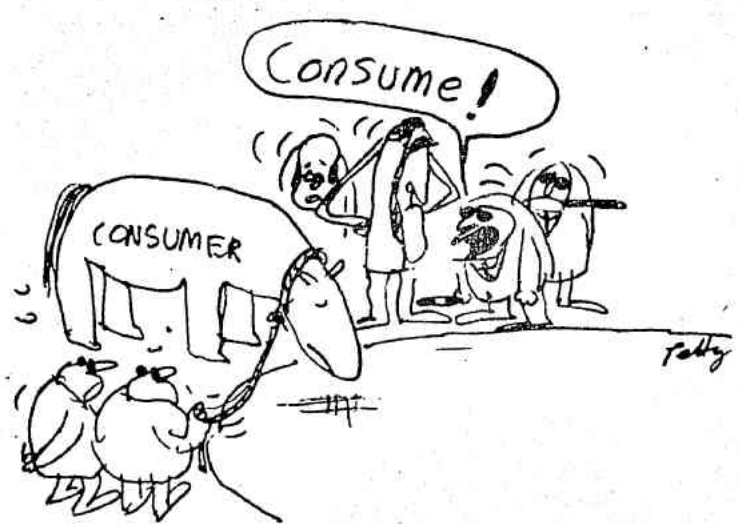
The style is verbose and the vocabulary unnecessarily difficult for a first year text. Important concepts are not usually separated out from the body of the text: boxing them or using a different style of type would be helpful. Few diagrams are used and this means that the explanations are often much longer than they need to be. The examples, because they are American, are unfamiliar and thus often more confusing than illuminating.

The bald statement of theorems without any indication of how they are derived is another major fault of UNIVERSITY ECONOMICS. Some justification of what is said is necessary if the reader is to accept the proposition put forward by the book, that economic analysis is useful and valid. The inclusion of

the following statement in the foreword even suggests that there is no justification for what is taught: "The reason Ph.D's are required is that many economists do not believe what they have learned until they have gone through graduate school and acquired a vested interest in the analysis!"

Much of the book is of only limited value to Australian readers, not only because of its foreign examples, but also because of the inclusion of descriptions of institutions and systems that differ between the United States and Australia; sections on banking, national income accounting, government policy options, and international trade are largely redundant here.

Finally, the text limits itself to a particular approach within mainstream economics: different approaches to aspects of theory are rarely indicated and alternative economic theories are not seriously considered at all. The authors claim a universality of application - "economics enables a more accurate inquiry into how our economy works and how our behaviour is influenced by the kind of economic system we have." - which many have disputed.



ASSESSMENT

ASSESSMENT AND FIRST YEAR STUDENTS

Precedents set in 1974, the counter-course handbook and the Education Collective's campaigning at the beginning of this year have made assessment a major issue. Lecturers and course coordinators put aside time in introductory lectures to discuss assessment, presented schemes and gave time to consider various alternatives. This seemed to be the case; many first year courses appear to be exceptions. Standard practice in first year units seems to be:

1. The lecturer presents the assessment scheme, usually only one,
2. Backs the scheme with comments: "This scheme has been used in past years, students have generally found it acceptable" "We worked very hard developing this assessment scheme and think it to be the most practicable for this unit."
3. Gives the students one week to decide upon the assessment scheme, and in some instances little or no opportunity for student discussion.
4. Comes back the next week, asks for any dissention, and then declares the assessment scheme finalised.

Usually the class agrees with the scheme without debate. This is hardly surprising; the lecturer generally expects this result, on the basis that —

- the classes are large, the students do not know one another and are generally reluctant to caucus or to stand alone before the group to voice what appears to be a single opinion
- the student is led to believe, from general experience at school and intimidation at university, that s/he is incapable of determining his/her own assessment.

These two factors inhibit debate and encourage the development of a situation in which the lecturer is perceived as omnipotent (and omniscient) and the student impotent.

- Is it the case that *the lecturer* always knows the best assessment scheme?
- Does it always follow that because the scheme was used last year the scheme should be used again? (Given that unit content changes from year to year?) There are ways to counteract the structures that inhibit first year students determining their own assessment.

- discourage the image of the powerless, opinion-less first-year student,

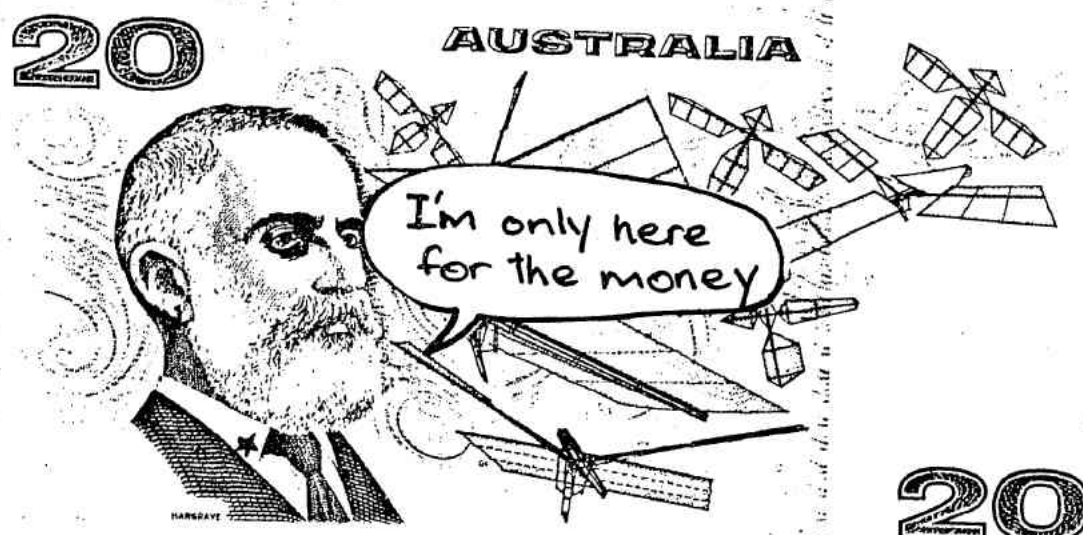
- request or insure that a range of assessment packages are available, and that there is flexibility within those packages.

- allow or make time and opportunities for students to meet and discuss the proposed assessment schemes.

Given the existing power structure, there is a responsibility on the part of the lecturers and course coordinators to facilitate student participation in the assessment scheme of the course. *But the ultimate responsibility lies with the student.*

YOU CAN AND MUST ASSERT YOUR RIGHT TO DECIDE HOW THE LECTURER IS GOING TO ASSESS YOU. *You are as capable of this as any other student at university. Don't allow yourself to be stereotyped and stepped on!*

User pays education: 2nd instalment.



THE ASSESSMENT GAME

The Assessment scheme as it stands for Sociology 1 is:

Essay	3,000 words	25%
Essay	3,000 words	25%
Take home or sit down exam		30%
Tutorial participation		20%
		100%

It has been argued by the lecturer in this course that students at first year level do not have the facilities or experience to make provident decisions with regard to assessment, that later year students have. It could be argued in the same vein that first year students have neither the facilities nor the experience needed to attempt an essay as long as 3,000 words in their 1st semester, perhaps in many cases before they have had any experience of producing a university standard essay. The topic which has been set for this essay (there is no choice) is one which requires a great deal of creative, sensible and critical thinking and would seem to contradict the lecturer's earlier argument that first year students are too inexperienced to make decisions in a thoughtful and critical way.

The immediate concern of a number of sociology 1 students is however not with essays but with the workload involved in the tutorial participation component of the assessment scheme. Students have been asked, not only to do weekly reading for tutorials but also to have ready to hand in at tutorials one page of noteform answers to questions related to the readings and to do a number of projects. Students have complained that (1) they are full time students with other course work to do and do not feel that they have the time to carry out regular projects, and (2) that part time students are able to spend long periods preparing these projects and thus full time students are being disadvantaged. The concerned students seem to agree that either reading for a tutorial and taking personal notes or, doing *minimal* reading and completing a project are each in themselves sufficient material on which to base any tutorial.

It is impossible for the group of students who do feel that change is needed to get anywhere unless they have the support of a large number of students. Complaining to friends in the refectory is not enough. If you are not satisfied with the present scheme, *speaking up*.

THE ASSESSMENT GAME

Our latest entry is appropriately enough Economics II. This is the assessment scheme for each semester-

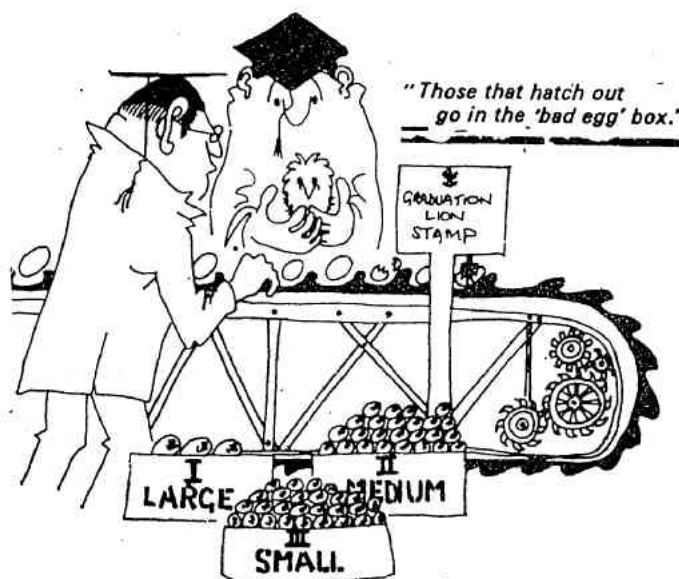
Optional Essay	30%
Optional Essay	10%
End of semester exam:	Remainder

"Three concerned Economics II students" write: "Although this appears reasonably satisfactory it is not, because the essay and test are not redeemable. So once you have handed the essay or test in for marking they count to your assessment regardless." No doubt "optional" means different things to differing people!

From the response so far, it seems most classes are 100% happy with their assessment. If this isn't true for yours, send us your entry, care of the Students' Association (anonymity guaranteed).



"Won't keep you a minute, Schmidt — just like you to participate in the following decisions."



"Those that hatch out go in the 'bad egg' box."